Robert Finch

THE *Christian's Manual.*

In Two Parts.

I. The Catechumen: Or, An Account given by the Young Person of his Knowledge in *Religion*, before his Admission to the *Lord's Supper*, as a Ground-work for his right understanding the Sacrament.

II. An Introduction to the Sacrament: Or, A short, safe, and plain Way to the *Communion-Table*; being an Instruction for the worthy Receiving the *Lord's Supper*.

To which is added,

The Communicant's Assistant; being Devotions to that purpose; fitted to be used *before*, *at*, and *after* the Receiving the *Blessed Sacrament*. Collected for, and familiarly addressed to every particular Communicant.

By *L. ADDISON*, D.D. Dean of *Litchfield*.

The Fourth Edition.

London, Printed for *W. Crooke*, at the *Green Dragon* without *Temple-Barr*, near *Devereux*-Court, 1693.

THE CATECHUMEN:

OR, AN Account given by the Young Perſon to the Miniſter, OF HIS Knowledge in Religion,

Upon his firſt Admiſſion to

The Lord's Table.

But ſanctifie the Lord in your Hearts; and be ready to give [Απολογιαν] *an Account of every Man that asketh you a Reaſon of the Hope that is in you, with meekneſs and fear,* 1 Pet. 3. 15.

With the Epiſtles of Two Eminent Divines of the Church of *England.*

LECENSED, *Z. Iſham.*

The Fourth Edition.

LONDON,

Printed for *W. Crooke*, at the *Green Dragon* without *Temple Barr*, 1693.

TO THE AUTHOR.

SIR,

I Have ever had a peculiar Eſteem for all ſuch Diſcourſes, as peaceably tend to beget in Men's Hearts a right Knowledge of the *Sacrament* of the *Lord's Supper*: Which I look upon as the higheſt *Myſtery* in Religion, and the beſt *Inſtrument* to convey Vertue, and promote it in a Chriſtian's Soul.

And ſeeing the *ſmall Piece* you ſent to be peruſed by me, is deſigned to inſtruct the *younger ſort* (who are the Hopes of the Church) in ſuch Principles of

Christianity, as are necessary to be known by them, before they be admitted to the Holy Communion, you may well presume not only of my Approbation, but earnest Desire to have it made publick.

Yours, &c.

TO

TO THE BOOKSELLER.

SIR,

I *Have carefully perused these Papers, and though I know not the Author of them, yet seeing you desire my* Opinion, *I think my self obliged to do them this* Right: *As for the Matter contained in them, I think it* very Orthodox, *and fully agreeable with the* Doctrine of our Church; *and as for the Composure, I think it very* Regular and Clear, Judicious and Instructive: *And as for the Whole, I think it of* very great Use *for all that have honest and teachable* Minds, *and do sincerely enquire after the*

To the Bookſeller.

Truth, *as it in* Jeſus, *but more eſpecially for ſuch as have gone through their* Catechiſe, *whoſe* Underſtandings, *I doubt not, will be very much opened and* enlarged *by a* Careful *and* Diligent Peruſal *of it. That God Almighty may proſper the Deſign of it, and make it a Bleſſing to the Souls of Men, is the hearty Prayer of,*

Sir, Your truly

Affectionate Friend,

From my Houſe in Broadſtreet.

Jo. Scott.

THE

THE CATECHUMEN: OR, THE *Young Perſon's Account of his* KNOWLEDGE *in* RELIGION, *&c.*

THE following Account being only a Taſte of the Proficiency I have made under your pious Diligence in Catechiſing, I have no apprehenſion it will be unwelcome to you. Many things I know might be ſaid in diſfavour of it; but the Piety of the Deſign is all I offer in excuſe. Beſides, I underſtand not the Uſe or Benefit of Apologies, and therefore I will begin this Account without them.

It was my ſingular Happineſs, not only to be born of Chriſtian Parents, but of ſuch as were true Members of the *Church of England*, whoſe Piety took care to make choice

choice of fit Perſons to preſent me to Holy Baptiſm the firſt *Sunday* after my Birth, according to the Rule and laudible Practice of this National Church.

The Perſons, I ſay, who preſented me to Holy Baptiſm, were Canonically qualified for that Charitable Office, being of good Report, and ſuch as had received the Holy Communion.

Theſe I call my *Godfathers* and *Godmother*, whom I bear a Reverence ſuitable to that Appellation. And by my Parents Approbation, theſe gave me that Name, which puts me in mind of the Chriſtian Faith, in which I was baptized, and by which I was liſted under Chriſt, and became his Soldier and Servant. And it is called my *Chriſtian Name*, becauſe by it I ſtand related unto Chriſt, and diſtinguiſhed from Men of all other Religions, as *Jews*, *Pagans*, and *Mahumetans*.

This Name was given me at Baptiſm, whereby being made a Chriſtian, I was entitled to all the Privileges appertaining to thoſe who truly bear that Name: So that I who by Nature did not belong unto the Church of Chriſt, which is his Myſtical Body, being Baptiz'd, became a Member of the ſame. And being a Member thereof, I am no more, as I was by Nature, a Child of Wrath, but a Child

of

of God by Adoption, through Chriſt, who is the Son of God by Nature. And being thus a Child, I am alſo an Heir of God, and Joint-Heir with Chriſt to a Kingdom of Glory.

But theſe Privileges were conferr'd upon me in Baptiſm not abſolutely, but on Condition that I would perform what my Godfathers and Godmother did vow and promiſe in my behalf, when I was baptized. For notwithſtanding that both mine and all Parents are expreſsly commanded to be diligent in teaching their Children God's Holy Word, and to bring them up in the nurture and admonition of the Lord; yet becauſe Parents may die, and ſo be uncapable to do this; or they may be negligent, and ſo either not do it at all, or not as they ought; the Church, as 'twere, took Bond, or Security of my Godfathers and Godmother for my pious Education: Who are therefore called my *Sureties*, and who were encharged to have a Religious Care to teach me, as ſoon as I was able to learn, what a ſolemn Vow, Promiſe, and Profeſſion I made by them in Baptiſm.

Now, the things which theſe Sureties avouched to be performed by me, are Three, (anſwerable to the Three Benefits aſſured to me when I was baptized.)

The

The first was an utter renouncing of all those Spiritual Enemies that incessantly war against my Soul; namely, the Devil, the World, and the Flesh.

So that the first Spiritual Enemy I am to renounce, forsake, and fight against, is the Devil, that evil Spirit, that lost Angel, whose malignity against me appears in his continual solliciting and tempting me to Sin, and accusing me when I have sinned; and resisting and hindring me when I am about to do good. Whom, according to my Sureties Bond, I stand obliged to renounce, together with all his Works; which, in general, are all Sins committed by his instigation; and, in particular, all Sins committed after his Example, or which bear his Image, such as Murder, Lying, Pride, Malice, and the like.

I am also bound (by virtue of the Bond my Sureties gave in my Name) to renounce this present evil World. By which I understand those wicked Men who are Enemies to Godliness, and all those other Creatures which the Devil, the Prince of this World, useth as Baits and Snares to seduce me to Sin. But besides my renouncing the World thus understood, I am also to forsake and withstand its Pomps and Vanities; that is, all Pleasures, Pride, and Wealth, when they be-

become injurious to Religion, and divert or ſtop me in my exerciſe of Piety: Which they will certainly do, if my Affections towards them are inordinate, immoderate, or unſeaſonable.

And becauſe worldly Vanities only gratifie my Carnal Part, and Senſitive Appetite, I am alſo bound to renounce that which they gratifie; I mean the Fleſh, or my unmortified Corruption, Which is Enmity againſt God, and doth not only hinder me from doing Good, but doth alſo encline and ſpur me on to do Evil.

For I find, that from this unmortified Corruption, there ſprings up in me many inordinate Affections, and evil Concupiſcences, which are called the Luſts of the Fleſh: By means whereof (until they are mortified) I am brought to entertain the Temtations of the Devil, and to abuſe the good things of the World to Sin. And tho' the renouncing of theſe Luſts of the Fleſh, together with the Devil and the World, be made an Article of my Chriſtianity, and a Condition npon which the Privileges of Baptiſm are beſtowed upon me; yet ſeeing they are my ſoreſt Enemies, and continually endeavouring not only my preſent, but my eternal Ruine (without any other Tie) Self-preſervation prompts me to withſtand them. The

The ſecond thing promiſed in my behalf, when I was baptized, is my Belief of the Doctrine of Chriſtianity, ſumm'd up in the Apoſtles Creed: My Faith of which, if it be not more than either barely Hiſtorical and Temporary, I ſhall not ſurpaſs the very Devil, and wicked hypocritical Men in believing; for the one believes alway hiſtorically, and the other only hypocritically for a time.

But the Faith I vowed in Baptiſm, is a firm and conſtant Aſſent unto the Word of God, and Goſpel of Man's Salvation, and an unſhaken Reliance upon the ſame: So that the whole Scripture is the general, and the Articles of the Chriſtian Faith, ſumm'd up in the Creed, is the particular Object of my Belief.

And I look upon this Faith to be ſo neceſſary for me, and every Chriſtian, that I forfeit that Title without it: For a Believer is but another Word for Chriſtian. But ſtill I know, that how neceſſary ſoever Faith is to the Salvation of my Soul, yet it is not to be got by my own Power; for it is the Gift of God, and the Gracious Work of the Holy Ghoſt, which doth enable me to aſſent unto, and rely upon the Holy Scriptures.

But becauſe Faith will not profit to my Juſtification, without Works of Obedience

dience to the Commands of Chriſt; therefore my Sureties undertook that I ſhould keep God's Holy Will and Commandments, and walk in the ſame all the Days of my Life. So that I do acknowledge my ſelf bound to pay Obedience to the whole Will of God, revealed in his Word. And I cannot think my ſelf fit to come to the Lord's Table, unleſs I am reſolv'd to keep God's Law, and have regard unto all his Precepts; and that too with my whole Heart, or ſincerely; and always, without intermiſſion or diſcontinuance.

But when I profeſs this to be my Duty, it is not as if I thought I were to be ſaved by the Tenor of the Firſt Covenant, the Condition whereof was perfect Obedience; for this I am no way able to perform. But becauſe I hope to be ſaved by the Second Covenant, called the *Covenant of Grace*, I think my ſelf bound to perform the Condition thereof, namely, Obedience, or Faith fruitful in Good Works; which Good Works are the genuine Off-ſpring of my Faith, and do flow as naturally from it, as Fruits from their Tree; and without which, my Faith is dead. And you have ever taught me to ſet a peculiar value upon Good Works, becauſe through means thereof I glorifie

glorifie God, edifie my Neighbour, and juſtifie and declare my Faith before Men. And according to my preſent Sentiments of Religion, I look upon Faith and Good Works to make up my whole Duty, as a Chriſtian: And theſe, I hold, are not to be ſeparated in my Practice, becauſe Faith without Works is dead, and Works without Faith cannot pleaſe God.

And though it is my firm Reſolution to obſerve them both, and to believe and do as my Sureties have promiſed for me; yet I know I cannot do ſo, but by the aſſiſtance and help of God; and therefore I will by diligent and humble Prayer beg a continual ſupply of Grace, to enable me to believe and do all things which at Baptiſm were ſtipulated and promiſed in my Name. And I will alſo daily offer up my unfeigned Thanks unto God, that he hath called me to the knowledge of the Truth; that he hath brought me out of my natural State of Sin; that he hath admitted me into the Church; and that there he doth vouchſafe me the appointed Means of Holineſs and Salvation. And I humbly pray God by his preventing Grace, to encline my Will; by his aſſiſting Grace to give me Strength; and by his conſummating Grace to bring me actually to perform all thoſe Duties

which

which in Holy Baptiſm my God-fathers and God-mother undertook in my ſtead.

And as you ever minded and made me ſenſible how greatly I was bound to my Sureties, for what they did for me at Baptiſm; ſo you likewiſe have let me know the Obligation I had to take up their Bond as ſoon as I was able, and ſo to diſcharge them. And this I did at Confirmation, when I ſolemnly took upon my ſelf to believe and do all that my Baptiſmal Sureties had vow'd and promiſed I ſhould believe and do. But now, alas! being conſcious to my ſelf that I have broken my Baptiſmal Covenant, it is my earneſt Deſire to be admitted to the Lord's Table, on purpoſe to renew it.

But before my admiſſion to that Heavenly Entertainment, I am of Opinion that I ought to have a competent Underſtanding of the more eminent Parts of Chriſtianity which you have taught me; and they are theſe Four: Namely, Faith, Obedience, Prayer, and the Sacraments. And to you who are to admit me, I think my ſelf bound to give an account of my Knowledge in each of theſe, and to deſire your Judgment whether or no it be ſufficient in order to my Admiſſion.

I begin with Faith (as that without which all the reſt are not only inſignificant, but ſinful) which being conſidered as my Act of Believing, I have already ſaid, That it ſignifies my Aſſent unto and relying upon the Word of God as Truth, and Goſpel of Man's Salvation. So that I take the Scriptures to be the general Object of my Faith, and the Creed to contain the main Particulars to be believed by me. I mean, that Creed which bears the Name of the Apoſtles, as its Compilers; and which, I ſuppoſe to be the Form of *ſound* Words to the Profeſſion whereof *Paul* exhorts *Timothy* to keep conſtant and teach others.

And becauſe before my Admiſſion to the Holy Communion, I think I ought to be able to recite the Words of the Creed, to have a competent Knowledge of their meaning, and of the influence each Article ought to have upon my Converſation: I will therefore firſt rehearſe the Words thereof, and then give you ſuch an account of their Sence and Influence, as I have been taught by you.

I Believe in God the Father Almighty, Maker of Heaven and Earth: And in Jesus Christ his only Son our Lord: Who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; He descended into Hell: The third Day he rose again from the dead: He ascended into Heaven, and sitteth at the right hand of God the Father Almighty: From thence he shall come to judge both the quick and the dead.

I believe in the Holy Ghost, the Holy Catholick Church, the Communion of Saints, the Forgiveness of Sins, the Resurrection of the Body, and the Life everlasting. Amen.

Having thus rehearsed the Words of the Creed, my next Task is to give a short plain Declaration of what I believe in every Article.

Article I.

I believe in God the Father Almighty, Maker of Heaven and Earth.

In this Article I have been taught to believe that there is a God, and that he is an Eternal Spirit, whose being is of Himself, and not from any other; and that from Him all things have their Being. And I further believe, That this God is but One, because he is the Infinite, Independent, and Omnipotent Cause, which can be but One.

I believe also, That this God is the Eternal Father of Christ, and that for his sake he is also my Heavenly Father; and that being Almighty, he can do for me whatsoever he will.

I likewise believe, That in six Days this GOD created all Things of Nothing by his Word, for his Glory; and that he still preserveth all Things by the same Word of his Power.

ARTICLE II.

And in Jeſus Chriſt his only Son our Lord.

In this Second Article of the Creed, I have been taught to believe in Jeſus Chriſt, and that he is the only Son of God, and of the ſame Divine Eſſence with him: That he is called *Jeſus*, becauſe he is the only Saviour of Mankind: And that he is called *Chriſt*, or *Meſſiah*, which ſignifies *Anointed*, becauſe he was anointed to the Three Offices of a Prophet, Prieſt, and King; which Three, under the Law, were in an eſpecial manner Anointed.

And I believe, that all theſe Three met in Chriſt; and that as a Prophet he doth inſtruct his Church, outwardly by his Word, and inwardly by his Spirit. And I believe that as a Prieſt he made Satisfaction unto God for the Sins of Mankind, when he once offered up Himſelf upon the Croſs; and that by the Sacrifice of Himſelf, he reconciled God and Man. And further I believe, That as a Prieſt he continually makes Interceſſion for me, and all true Chriſtians, at the right hand of his Father in Heaven, and doth bleſs

bleſs me in turning me from my Iniquities.

In like manner, I believe, That *Jeſus* was not only *Chriſt*, that is, Anointed to be a Prophet and a Prieſt in the ſence now declared; but that he was alſo anointed to be a King: And that, as ſuch, he doth govern and preſerve his Church: He erects and ſets up his Throne in the Hearts of Believers: He gives them Grace to ſubdue every rebellious Luſt, and habit of Sin, that it reign not in them: He conquers Satan, and reſtrains his Power: He overcomes Death; and having received all Authority in Heaven and Earth, he rules over all Men, and all Creatures; and that of his Kingdom there ſhall be no end. So that to him belongs abſolute Dominion over all, and Obedience is due to him from all.

Article III.

Who was conceived by the Holy Ghoſt, born of the Virgin Mary.

In this Article I profeſs to believe, That when Chriſt was made of the Seed of *David* according to the Fleſh, he was made in all things like to my ſelf, except-

ing

ing Sin: For that could affect neither his Humane Soul nor Body, becauſe in both he was moſt Holy, as being conceived only by the Operation of the Holy Ghoſt, and born of a ſpotleſs Virgin. For Chriſt, that he might be our Kinſman, and capable to redeem us, by paying our Debts in the ſame Humane Nature in which they were contracted, it was neceſſary he ſhould be the Seed of the Woman. And that he might plainly appear to be that Seed of the Woman which was promiſed, it was likewiſe neceſſary he ſhould be born of a Virgin, who was of the Lineage and Houſe of *David*. All which I believe from God's Word was accompliſhed in the Bleſſed Mother of Chriſt.

ARTICLE IV.

Suffered under Pontius Pilate, &c.

This is an Article that you have often told me I ought well to underſtand; for it reſpects Chriſt's Death, upon which the whole Hinge of my Salvation turns. I find the Hiſtory of it to be clearly and fully ſet forth by the Evangeliſts; and as to the knowledge of it, St. *Paul* valued it ſo highly, that he deſired to know no-

thing else but Jesus Christ crucified. Now by my believing of the Crucifixion, I confess, that according to the Prophecies Christ suffered in his Humane Nature, both in Soul and Body; his Divine Nature being uncapable of suffering. And that this happned at the time when *Pontius Pilate* was the *Roman* Governour of *Judæa*; who being addicted to Cruelty and sinful Compliance, condemned Christ to be crucified: And as *Moses* lifted up the Serpent on the Pole in the Wilderness, so was Christ lifted up on the Cross; and by a painful, ignominious, and accursed Death, did expiate my Sin, and redeem me from all vain Conversation, and from the Curse of the Law, and gave me an Entrance into Heaven. All which unspeakable Benefits are justly to be ascribed to the Blood of Christ, because it was of infinite value, as being the Blood of that Person who was God as well as Man.

And as I believe Christ voluntarily laid down his Life, and that his Soul was really separated from his Body; so I likewise believe, that as a dead Man he was buried, after the manner of the *Jewish* Nation; namely, that he was bound in Grave-clothes with Spices, and laid in the Grave, with a heavy Stone rolled in the

mouth

mouth of the Sepulchre. All which were certain Tokens of his Death, as being the uſual known Rites of a *Jewiſh* Funeral. I alſo believe, That Chriſt being dead, his Soul and Body remain'd in a ſeparate condition, under the Power of Death; and that his Soul was reunited to the Body before it did putrifie in the Grave. But as to the various Opinions about his Deſcent into Hell, I think them either too high, or too unprofitable for my reſearch.

And as you have taught me, ſo I believe, that Chriſt's Birth, Death, and Burial, or being under the Dominion of Death, were the Three Degrees of his Humiliation; anſwerable to which were the Three Degrees of his Exaltation, namely, Reſurrection, Aſcenſion, and Glorification in Heaven.

ARTICLE V.

The third Day he roſe again from the Dead.

Though, being a Chriſtian, I need no proof of Chriſt's riſing from the Dead; yet to confirm my Belief of ſo eminent an Article, God has given me the Teſtimony of Angels, of the Men that guarded

the Sepulchre, the many Apparitions of Christ after he was risen, the Effusion of the Holy Ghost upon the Apostles, the Miracles done by them in his Name. So that I have just ground to believe and profess, That the Body of Christ saw no Corruption, as did the Bodies of the Patriarchs. And because it was impossible he should be holden of the Power of Death, I do believe that he did really rise again, and that the very same Body and Soul of our Saviour, which were separated by Death, were by his own Divine Power reunited in his Resurrection.

And as to the time when he arose, I have been taught, and do believe, That it was the Third Day after his Death, which hapned to be the First Day of the Week; which Day we celebrate in memory of his Resurrection, and which has immemorially been called *The Lord's Day.*

Article VI.

He ascended into Heaven, and sitteth, &c.

I believe, That Christ ascended by the same Power he rose: And that this was no other Power than that of his own Divinity;

vinity; by which, as an High-Prieſt of good things to come, he once aſcended viſibly and locally into the Heaven of Heavens, as the High-Prieſt once every Year entred into the Holy of Holies. And the End of his Aſcenſion was, I believe, to prepare a place for Believers, and to receive them to it; that where he is, they might be alſo.

After Chriſt's Aſcenſion into Heaven, he took his Place at the Right Hand of God: Not that I think God, who is a moſt abſolute Spirit, hath either Right or Left Hand; but that this is ſpoken after the manner of Men, who place thoſe whom they will moſt honour upon their Right Hand. And from Chriſt's being thus placed in Heaven, I collect, That he there took up his Abode in a ſtate of Majeſty and Power, to ſhew that he was above all Creatures in Heaven and Earth, and that he is exalted to be the King of Saints, and Judge of Sinners; the Prince of our Salvation, and High-Prieſt of our Profeſſion: And that in Him there was an Union of the Regal Power and Prieſtly Office, when he ſat down at the Right Hand of the Father Almighty. So that by the former he is perfectly able to ſubdue all his Enemies; and by the latter he doth ever intercede for, and eternally ſave thoſe that are his.

Article VII.

From thence he ſhall come to judge, &c.

As I believe that Chriſt redeemed me by his Death and Paſſion, and that by his Aſcenſion he is become my Advocate and Interceſſor with God; ſo I believe that he ſhall come the ſecond time from Heaven with great Glory, to judge the World.

For beſides the particular Judgment that paſſeth upon every Man immediately upon his Death, when the departed Soul is ſet at God's Tribunal, and examined of all its Thoughts, Words, and Actions; I ſay, beſides this particular Judgment, I believe there ſhall be a general Judgment, when all ſhall be judged, as well the Quick that ſhall be alive at that Day, as the Dead, who ſhall then be raiſed up. And that in this laſt Judgment, Chriſt Himſelf, as a Supream Judge, ſhall paſs the final Sentence, and that the Saints, as Aſſeſſors, ſhall paſs their Sentence of Approbation.

I believe too, That I and all Men ſhall be judged of all things done in the Body, whether Good or Evil: And that upon the pronouncing of the Sentence, the truly

truly penitent ſhall paſs to an Eſtate of Eternal Happineſs; and finally, the Impenitent to an Eſtate of Eternally Miſery.

Article VIII.

I believe in the Holy Ghoſt.

Having briefly declared what my Faith is in God the Father, and God the Son; I am next to declare what I believe concerning God the Holy Ghoſt. And firſt, I believe, That without Faith in the Holy Ghoſt, I cannot believe in God the Father, nor in his Son, as my Lord. For no Man can call God Father, but by the Holy Ghoſt; nor can any Man ſay that Jeſus is the Lord, but by the Holy Ghoſt, whom I believe to be the Third Perſon in the Divine Being, and therefore True God: And that as he proceedeth from the Father and the Son, (which I believe he doth) he is a Perſon diſtinct from both.

The Spirit in whom I believe, is called Holy, becauſe in Himſelf he is without all Pollution and Sin; and becauſe he is the Author of all Holineſs in me, and all who truly believe in Him: So that all my Holineſs is but a Ray of Effuſion of the Holy Ghoſt, which doth furniſh my

Heart with ſpiritual and ſaving Graces, by the Work of Sanctification.

Article IX.

I believe the Holy Catholick Church, the Communion of Saints.

After this plain Account given by me of the Articles which concern the Bleſſed Trinity, I will now give the like Account of thoſe that follow; which reſpect ſuch only as truly believe in, and obey and worſhip the Trinity in Unity; and who are here called the Church. Which I plainly take to ſignifie all thoſe whom Chriſt hath called out of the World, to be his peculiar People: Over whom he hath a Sovereign Authority, in regard of which they willingly and chearfully pay him Homage, and obey his Law and Ordinances.

For by *Church* I have been taught to underſtand the Corporation and General Family of all True Believers, which Family truly deſerves to be called Holy, in reſpect of its Head, which is Chriſt, who is Holy in Himſelf, and whoſe Holineſs is imputed to all ſincere Believers: And who through the Grace given to them, do labour, ſtudy, and endeavour to be Holy.

And

And the Church, in this familiar acception, I believe is Univerſal, as well as Holy; and that there are in all the Quarters of the World thoſe who by Baptiſm are admitted into it, and ſo made Members of Chriſt's Myſtical Body, who are guided by his Spirit, nouriſhed by the Word and Sacrament; and who are obedient to the Rule and Government of the Biſhops and Paſtors, lawfully called to their Offices.

And of this *Society* of Believers, which conſtitute the Church, ſome are in a ſtate of War, continually fighting againſt their own and Chriſt's Enemies; but yet in daily expectation of Triumph, and a Crown: And theſe are called the *Church Militant*, which is on Earth. And ſome are in a ſtate of *Peace*; for having fought the good Fight of Faith, and finiſhed their Warfare, they are entred into their Maſter's Joy: And theſe make the *Church Triumphant*, which is Crown'd in Heaven. Now, theſe I hold are not two divers Churches, but the ſame Church under a different State and Condition: For I believe the *Church* to be eſſentially but one.

And as Chriſt's Myſtical Body the Church has an *Union* with *Him*, as being the Head of it; ſo I believe there is a

Common Union among the Members; both those that are glorified in Heaven, and those that in some degree are sanctified on Earth. And this is called the *Communion of Saints*; and is the first Privilege of the Christian Church. And by virtue of this, all *true Christians* communicate in all Offices of *Piety* and *Charity*; in doing good to one another's Bodies and Souls. And this they do upon the account that they have in common *One God, one Christ, one Spirit, one Lord, one Faith, one Baptism, one Hope.*

Article X.

The Forgiveness of Sins.

As the *Communion* of *Saints* genuinely ariseth from the Nature of the *Universal Church*; so *Pardon* of *Sins* follows from both. For none shall have their *Sins forgiven*, but those who *live* and *die* in the Communion of the *Church*: For unless I abide in this Ark, I shall certainly perish.

Now Sin, as I have been *instructed*, is of two sorts, the one *Original*, which is the Sin of *my Nature*; the other *Actual*, which is the Sin of *my Conversation*. The former I brought with me into the World, the latter I commit while I live therein.

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And both theſe ſorts of Sin deſerve eternal Death, and can only be pardon'd by the Merits of Chriſt. (For Sin being a Tranſgreſſion of the Law of God, it can only be forgiven by him whoſe Law it *tranſgreſſeth.*) For Remiſſion of Sins is the Second Priviledge of the Church, which is preached to all in the Name of *CHRIST*, and ſealed in Baptiſm; wherein I believe my Original Sin is preſently pardon'd, and that my *Actual Sins* committed *after Baptiſm*, ſhall be *par-pardon'd*, if I truly repent me of the ſame.

Now, this my Belief of the Forgiveneſs of Sins, ſuppoſes that I believe, That God graciouſly and freely, without any Deſert on Man's part, gave his Son to die for the World; and, That for the ſake of his meritorious Death, he remits the Fault, abſolves from the Guilt, and acquits from Puniſhment, *all truly penitent and believing Sinners.*

And I do further believe, That he imputes to them the Obedience of his own *Son*, and his Righteouſneſs, and by means thereof accounts them *juſt* in his *ſight.*

I believe, That all who are juſtified, and thus acquitted, have Holineſs in ſome degree, according to the Condition of this Life. Which Holineſs, tho' it cannot

not altogether discharge them from Sin, yet it doth not suffer them to *reign* over them: So that a justified Person is not under its Dominion, nor yields himself a *Vassal* to it; but resists its Commands, and makes it die daily.

And for the greater security of the Forgiveness of Sins, God hath committed to his Ministers an indispensible Power and Charge to preach *Faith* and *Repentance* as the Condition of this Forgiveness: He hath likewise appointed them to *pray* and *intercede*, and also to baptize for the Forgiveness of Sins; and to administer the Lord's Supper in memory of that Blood which was shed for the *Remission of Sins*. And indeed all that God hath left in the Hand and Power of his Ministers, especially tends to make Men capable of receiving what they believe, namely, they Remission of Sins.

Article XI.

The Resurrection of the Body.

It was the hope of the Fathers under the Old Testament, as well as it is of Christians under the New, That there shall be a Resurrection both of the Just and Unjust: And if it were otherwise, Chri-

Chriſtians of all Men would be moſt miſerable; and all that I have learn'd, and you have taught me, concerning Chriſtianity, would be in vain. But I firmly and truly believe, That my mortal Body ſhall be raiſed from the Corruption of the Grave, by virtue of the Reſurrection of Chriſt. And this my Belief is founded upon the Power and good Pleaſure of God, who both can and will raiſe from the dead the very ſame Body that died.

ARTICLE XII.

The Life everlaſting.

The Enjoyment of everlaſting Life, is the laſt Chriſtian Priviledge, and that which crowns the reſt: And I have learned to underſtand by this *Life*, the Enjoyment of all true Happineſs in Soul and Body. For I believe that the Faculties of the Souls of juſt Perſons, ſhall be perfectly enlightned and ſanctified, and that their Bodies ſhall live after the manner of Spirits, and be exceedingly glorified.

And oppoſite to this Life everlaſting, I believe there is an everlaſting Death which is the Portion of the Wicked. And that as Life everlaſting conſiſts in the Fruition, ſo I believe everlaſting Death con-

consists in the Loss of God's Presence, and all other Comforts; and is the enduring of the sting of Conscience and Torments of Hell for ever.

But as my believing all the Articles of the Christian Faith, as they are summ'd up in that which is called the Apostles Creed, supposes that I am to learn not only the Words, but likewise the *Sense* of the Creed; so it also implies, that I should live like them that do believe; for otherwise my consenting to the Truth of the Articles will stand me in no stead. And therefore, not medling with remote and learned Inferences, I will draw such from each Article, as are near and familiar, short and edifying.

As for example: From my believing that God created me, I inferr, I am bound to be obedient and subject to Him. By my believing that Christ redeemed me, I think it my Duty to yield up my self to Him as his Purchase, and to be wholly disposed by Him, and employed only in his Service. My believing Christ's Conception by the Holy Ghost, and his Birth of the Virgin, should make me diligent to fit my Heart for the Holy Ghost to overshadow, and for Christ to be born in it. My belief of Christ's Crucifixion, should teach me to crucifie the Flesh, with

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the Affections and Luſts, and to deſtroy the Body of Sin. My belief of his *Death* and *Burial*, ſhould make me content to die for the ſake of Truth, being aſſured, that if I ſuffer for Chriſt, I ſhall alſo reign with him. It ſhould alſo keep me from being diſheartned by Death, ſeeing that Chriſt by dying hath taken away the Sting of Death, which is Sin, and made it an Entrance into Life. My believing the Reſurrection of Chriſt, ſhould make me actually riſe from Sin to a new Life; and utterly to forſake my Sins, as Chriſt did the Grave, to which (after he was once riſen from it) he return'd no more. My believing Chriſt's Aſcenſion, and ſitting at the Right-hand of God, ſhould teach me to ſet my Affections on things above, and not on things on the Earth. The believing a Judgment to come, ſhould make me careful ſo to walk, as that I may not be condemned in it. My believing the Holy Catholick Church and Communion of Saints, ſhould render me mighty circumſpect to preſerve Charity, which is the Bond of Peace, and to avoid all things deſtructive of Catholick Unity.

The Remiſſion of Sins, which I believe, ſhould make me highly to eſteem all thoſe Ways and Means which God hath ordained

dained in his Church to convey unto me this Remiſſion, and to perform the Condition on which it is promiſed.

My believing the riſing again of my Body, ſhould make me watchful againſt all things that may keep it from being in a fit condition to riſe to Glory; and to practice all ſuch Vertues as may prepare it for that Heavenly Condition to which I expect it ſhould be raiſed. And my believing the Life Everlaſting, ſhould make me diligent to employ my ſhort moment of Time here, that my Everlaſting Life hereafter, may be a Life of Joy, and not of Miſery.

And thus from all the Articles of the Creed, I am to draw Motives to ſtrengthen me in all Chriſtian Practice; to which end my learning and believing of them is deſign'd. And till I do this, I cannot rationally pretend to make good what I promiſed when I was baptized, namely, To believe all the Articles of the Chriſtian Faith. And without this, I think my ſelf unfit to partake of the *Lord's Supper.*

I now proceed to *Obedience*, which you have frequently taught me, is the ſecond *Head* of my Chriſtian Profeſſion, and that it has the Ten Commandments for its Rule; and of theſe, as well as of the Creed,

Creed, I ought to have a convenient Knowledge, both as to the Words and Meaning, before I come to the *Lord's Table*; becauſe the keeping of God's Commandments, is one part of that Vow which I have broken, and come thither to renew.

And firſt, I have been Catechiſed, That in each Commandment there is ſomething *required*, and ſomething *forbidden*; ſo that I may be guilty of tranſgreſſing it, either by doing what I ought not to do, or by leaving undone what I ought to do.

As to the things forbidden by the **First Commandment**, I have learned, that they are chiefly Atheiſm, or the Denial of God's *Being*, and the multiplying and ſerving of falſe Gods; as alſo the not ſerving the only true God aright. And of this laſt I look upon my ſelf to become egregiouſly guilty, when I ſuffer any thing to ſhare with God in my Worſhip of Him; and when I am guilty of Hypocriſie, Irreligion, Indevotion, Lukewarmneſs, Hereſie, Schiſm, *Apoſtaſie*, *Infidelity*, Preſumption, Deſpair, Carnal Security, Pride, Diſobedience, Impatience, and Murmuring, and wilful Ignorance of his Word.

And

And I have been taught, That by this ſame Commandment it is required of me to acknowledge but One God, and to have Him for *my* God, and to love, fear, obey, and truſt in Him above all others, and to ſerve Him truly all the days of my Life.

And as to the things forbidden in the **Second Commandment**, I doubt not but they are, The appointing of any kind of Image for Religious Worſhip; the repreſenting of God by a viſible likeneſs of any thing; the worſhipping of Creatures; the neglect of the Worſhip of the True God, or the worſhipping Him after a falſe manner.

And the Duties enjoined in this Commandment, are, to worſhip the only True God, according to his own Preſcription; to worſhip Him both in my Body and Spirit; to bear a due regard to all the Parts of his Worſhip, as Prayer, the Word, and Sacraments; to come to them with ſuitable Preparation, and to yield a due Veneration to all *Places*, *Times*, *Perſons*, and *Things*, rightly ſet apart for God's Worſhip. And to ſuch as thus worſhip Him, he hath promiſed Mercy and Kindneſs; but has threatned to be a ſevere Puniſher of them that do otherwiſe.

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In the Third Commandment, I am forbidden all irreverent Thoughts of God; all Blaſphemy, or diſhonourable mention of his Name; all Perjury, or breach of lawful Oaths; all occaſioning the Name of God and True Religion to be blaſphemed.

And, on the other ſide, I am enjoined to think and ſpeak reverently of God's Name and Attributes; to glorifie him in his Holy Word and Ordinances; to uſe his Name with Reverence in taking Religious Oaths; to obſerve ſuch Oaths with an holy Care and Conſcience; and to glorifie his Name by a pious Converſation.

The Fourth Commandment requires me to keep holy; or to ſanctifie all ſuch Days, which are ſeparated from a Common to a Religious Uſe.

After God had in Six Days finiſhed the Works of the firſt Creation, he ſanctified the Seventh Day, and commanded his People to ſanctifie it. But after the Reſurrection of Chriſt, inſtead of the Seventh Day from the beginning of the Creation, the Firſt Day of the Week was hallowed, and called emphatically *The Lord's Day.* And the Obſervation of it has been the univerſal practice of the Chriſtian Church. And I think my ſelf bound

bound to ſpend this Day in an eſpecial attendance on God's Service; ſuch as Prayer, Preaching, Participation of the Sacrament: Relieving the Poor, Meditating upon the Works of Creation and Redemption, &c.

And on this Day I have been taught, that I am forbidden all worldly Undertakings and Employments, vain Sports and Recreations, and all Actions but thoſe of Piety, Mercy, Neceſſity and Decency.

Now theſe four firſt Commandments, reſpect my Duty toward God; and the ſix that follow, regard my Neighbour and my ſelf.

And the firſt of theſe ſix (which is the **Fifth of the Ten**) **Commandments**, may be called the Commandment of Relations: For it teaches me firſt my Duty to my Natural Parents, and that I am to honour them. Which implieth, that I am to fear, reverence, ſuccour, and obey them. It ſecondly teacheth me my Duty to my Political Parents, namely, the King, and all in lawful Authority under him; whom alſo I am to honour and obey. It (thirdly) teaches me my Duty to my Eccleſiaſtical Parents, Spiritual Paſtors and Teachers. And it likewiſe binds me to carry my ſelf lowly and reverently

verently to all my betters. In ſhort, I have been taught, that this Commandment doth concern all the mutual Duties among all ſorts and degrees of *Inferiours* and *Superiours*, from the King to the Maſter of a Cottage. And there is an eſpecial Promiſe annexed to this Precept, to encourage all to obey it, in performing their reſpective Duties one to another.

In the **Sixth Commandment**, which concerns Man's Life, all thoſe things are forbidden me which any way tend to the injury of the ſame; as Hatred, cauſleſs and revengeful Anger, contrivance of Man's Death, occaſions of, and actual and wilful Murder. And at the ſame time this Commandment requires me, as far as I am able, to preſerve the Life of Man; and that I ſuſtain it with Food and Raiment, that I prudently avoid all Dangers, and conſcientiouſly fly from all ſuch Vices, whereby humane Life is hazarded; and which are deſtructive both of the Body and Soul of him that commits them. Such as Drunkenneſs, Uncleanneſs, *&c.*

In the **Seventh Commandment**, which concerns a chaſte Conſervation, I am forbidden all Acts of Adultery, and Fornication, together with unlawful Marriage.

riage. And likewise all such *Thoughts*, *Looks*, *Attire*, and *Words*, as prompt and inveigle to Uncleanness. I have further been taught, that by this Commandment all such things are forbidden as may occasion any of these, as Idleness, Excess in eating and Drinking. So that on the contrary, I am enjoined to keep my Body in *Temperance*, *Soberness*, and *Chastity*; to preserve Modesty in Thought, Behaviour, and Apparel.

In the Eighth Commandment, which concerns Man's Estate, I am, as I have been taught, forbidden all Defraudation, or deceitful Stealth, Oppression, and violent Robbery, Sacriledge, or pillaging of God; all Bribery and with-holding other Men's Dues, with all covetous Desires.

And on the contrary, I am bound by virtue of this Command, to give to all their Dues, to live in some lawful Calling, and therein to be diligent; to restore that which hath been stolen; to give Alms to the Poor, and to avoid the Company of all such as would entice me to break this Law.

The Ninth Commandment, concerns Man's Good Name, and forbids me to Lye, to raise or receive, or to divulge any false or malicious Reports against my Neighbour. It likewise forbids all groundless

leſs Suſpicions, together with ſuborning and encouraging of falſe Witneſſes.

And on the other hand, it enjoins me to love and ſpeak the Truth; to preſerve my own Reputation, and when it is ſeaſonable, to vindicate my own Innocence, and the Innocency of my Neighbour, when I know either to be unjuſtly aſperſed.

In the **Laſt Commandment**, which eſpecially reſpects Man's Deſires, I am forbidden to covet my Neighbour's Goods, of what nature or ſort ſoever: And I am required to regulate my Affections; to reſtrain all ſinful Deſires; to be content with my preſent Condition, to learn and labour truly to get mine own living, and to do my Duty in that ſtate of Life unto which it hath pleaſed God to call me.

And now having given this account of the **Ten Commandments**, I leave it to your upright Conſideration, whether my knowledge of them be ſufficient to qualifie me for the Holy Communion.

The Obedience I owe to theſe Precepts, is the next thing that importantly concerns me. And here I openly confeſs, that it is not in my power to obey God's Commandments, without his ſpecial Grace; but that if this be once ſhed

in

in my Heart, it will enable me to obey them. And when my Obedience is *true*, *faithful*, and *sincere*, though mixed with much Weakneſs, Imperfections, and many Sins, yet (if therein I live not wilfully impenient) I do unfeignedly believe God will accept and crown it.

But I have been often taught, that this *ſpecial Grace* of God cannot be obtained but by diligent Prayer; which you have told me is the Third General Branch of my Chriſtianity, and that it has for its Rule that Divine Form Chriſt compoſed, and which from him is called *The Lord's Prayer*. And this conſiſts of a *Preface*, *ſix Petitions*, and a *Concluſion*: Of each of which I will now give ſuch an account as I have learned from you, beginning with the Preface; namely,

Our Father which art in Heaven:

Wherein I am taught to direct my Prayers to God, as to a Father whom I ought to approach with holy Reverence, and with humble Confidence that he will hear and grant what I pray for.

And to him only Prayers ought to be made, becauſe he only is every where preſent to receive them, and every way able to grant what is pray'd for.

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The Six Petitions now follow, whereof the Three first concern God's Glory; and the Three last concern Man's Wants.

Petition I.

Hallowed be thy Name.

In this Petition I am taught to desire, and chiefly to endeavour the glorification of God's Holy Name, which Name in general signifies God Himself; and in particular all his Titles, as *Lord*, *Jehovah*, &c. next, all his glorious Attributes or Excellencies, together with every thing that has a peculiar relation unto him, as his Word, his House, his Day, *&c.*

So that in this Petition I pray, That God would strike my Heart with such an heavenly Awe, that I may humbly reverence his great Name, and carry such a respect to all things that relate unto him, and his Worship, as may manifest my Honour to his great Majesty; that my holy Profession be not blasphemed, but glorified by my self and others.

Petition II.

Thy Kingdom come.

Divines tell me, and I heartily believe, That God has a Threefold Kingdom:

1. A Kingdom of Power, whereby he ruleth over all Creatures, even his professed Enemies.

2. A Kingdom of Grace, whereby he ruleth in the Hearts of his Children, by his *Word* and *Spirit*.

3. A Kingdom of Glory, which is in Heaven: And in a more eminent manner shall begin at the last Judgment, when Christ (as Man) shall deliver up the Kingdom to God his Father; when all the Saints shall be taken in to Reign with him: And of this Kingdom there shall be no end.

And in praying that God's Kingdom may come, I desire, that God would establish his Throne, and Rule for ever in my Heart; and by the Power of his Grace subdue all those rebellious Corruptions that exalt themselves against him: That the *Gospel* may be setled where it is not received, that all the Ends of the Earth may see the Salvation of Christ: That he would hasten the coming of his King-

Kingdom of Glory, and ſo conſummate and accompliſh the Kingdom of Grace.

PETITION III.

Thy Will be done in Earth, as it is in Heaven.

I have been conſtantly Catechized to believe, That the Will of God is either *ſecret* or *revealed*; and that I am to pay Obedience to them both; patiently ſubmitting to God's ſecret Will, and chearfully performing, as far as I am able, his revealed Will, as it is ſet down in his Word.

And as the doing of God's Will, and not my own, is the matter of my Obedience, ſo the manner of my Obedience is the Example of the Holy Angels in Heaven, who execute the Commands of God with readineſs, ſpeed, faithfulneſs, and conſtancy.

So that in praying Thy Will be done, &c. I deſire God to enable me by his Grace, cheerfully to ſuffer God's Will in all his Afflictions, and readily to perform it in all his Commands. And that God would give me of that Heavenly Zeal to his Service, wherewith the bleſſed Angels are inſpired: That I may obey his

Will, with the like warmth and cheerfulneſs: And that following them in their Obedience, while I am on Earth, I may be joined with them to ſing eternal Praiſes in Heaven.

PETITION IV.

Give us this Day our daily Bread.

This is the firſt of the Three Petitions that concerns Man's Wants, in which I am taught to profeſs my dependance upon God for this preſent Life, and every thing that ſupports it: For by *Bread* I have been taught to underſtand all outward Comforts neceſſary for this Life; and that I am to pray, that by direct and honeſt means I may enjoy ſo much of this World's good, as is convenient and agreeable for my preſent *Condition* and juſt *Occaſions*. And by ſaying [*Daily*] I intimate my Contentedneſs with preſent Neceſſaries, and my purpoſe to continue daily Prayer for them. And by thus praying, I caſt my Cares upon God, and declare that only from his Fatherly Hand I expect the good things I want, and have the good things I enjoy; and that by his Bleſſings the Creatures are ſanctified to my moderate and thankful uſe.

I likewiſe under the term of *Daily Bread* pray, That God would give me that continual ſupply of his Grace, which may ſuſtain and nouriſh my Soul unto eternal Life.

Petition V.

And forgive us our Treſpaſſes, &c.

By Treſpaſſes, or Debts, are meant my Sins, for which I am daily to beg pardon, and to beſeech God not to exact of me the Penalty of them; but to accept of Chriſt's Satisfaction for me, and for his ſake to diſcharge me from the Debt which I owe to his Juſtice. And that I may not forfeit God's Pardon, by denying mine to my Brethren; I pray for thoſe Bowels of Compaſſion to others, which I ſtand in ſo much need of from God. My forgiving others their Treſpaſſes, being here uſed as an Argument to move God to forgive me mine. And if I who am prone to revenge, can by God's Grace forgive others; how much more will God, who is infinite in Mercy, forgive me! But if I do not forgive, I ſhall not be forgiven.

Petition VI.

And lead us not into Temptation, but deliver us from Evil.

As in the former Petition I am taught to pray for deliverance from the Guilt and Condemnation of Sin, ſo in this I pray to be delivered from the Power of Sin. And ſeeing I am unable to withſtand thoſe multitudes of Temptations that daily aſſault me, I beg of God either to reſtrain them, or in his Faithfulneſs not to ſuffer me to be tempted above what I am able; but in all my Temptations to make me a way to eſcape, that I be not overcome by them. And becauſe Satan is that Evil One which is alway tempting me to ſin, I beſeech God to deliver me from him, and from being taken in his Snares.

The Conclusion.

For thine is the Kingdom, the Power, and the Glory, for ever and ever. Amen.

Some tell me that theſe Words are no eſſential part of the Prayer, but an addition

tion which I may uſe or omit, without any injury to this *Sacred Form*.

But for my own part, I think theſe Words ought to conclude this and all my Prayers; becauſe they contain an Acknowledgment of God's Majeſty, Power, Glory, and Eternity, which are chief Motives to pray, and which give Life and Spirit to the Duty: For theſe Excellencies being all in *Him* to whom I pray, they are as ſo many Props to my Faith, and Aſſurances that I ſhall be heard.

For it is a principal Reaſon for my praying to God, That his is the Kingdom, and that he Rules over all the World; and that as a good and loving King, he is eaſie to be entreated by his Subjects; ready to protect and ſupply them amidſt all their *Wants* and *Adventures*. And by my acknowledgment of God's Kingdom, I oblige my ſelf to obey his Laws, and ſubmit to his Government: So that while I retain any one Rebel-Luſt out of his Obedience, I cannot be thought to be in earneſt, when I ſay, Thy Kingdom come, and Thine is the Kingdom.

The Power.

The Belief of God's Power and All-ſufficiency, is a ſecond Reaſon to pray unto him. It were to no purpoſe to make a Petition to One who is not able to beſtow what I deſire: For be the Will never ſo ready, yet where Ability is wanting, the Petitioner is never the nearer to obtain his Requeſt. But ſeeing God is my Father, he cannot want Will; and ſeeing he is alſo my King, he cannot want Power to give what I ask him. Now ſeeing that the *Bowels* of a Father, and the *Arm* of a King, are both in him to whom my Supplication is directed, I not only may, but juſtly ought, to rely upon him for all things neceſſary for this Life, and the Life to come. And when I fail to place my whole and final Dependance on God, inſtead of honouring, I reproach him, when I acknowledge his Power.

The Glory.

The Glory of God, as it encourageth my Prayers to him; ſo it is that of which himſelf is moſt tender: *My Glory I will not give to another.* This is the aim of all his

his own Diſpenſations, and ought to be the end of all my Faith and Practice. And when I tell God, that his granting my Prayers is for his Glory, I lay ſo ſtrong an Obligation upon him, as methinks he cannot reſiſt. But if the Honour of all I have, or am, be not as it ought to be, aſcribed unto God, from whom I receive all; if I impute any thing to my ſelf, or my own Procurement, I cannot ſay as I ſhould, *Thine is the Glory.*

For ever and ever.

This is my acknowledgment of God's Eternity, that he is the ſame *yeſterday, to day, and for ever.* His Kingdom ſhall have no end, and his Power and Glory is not like that of Earthly Princes, fading and tranſitory; but Eternal, without beginning and end. Were I to make my Requeſts to a mutable and a mortal God, one ſubject to change or ending, I ſhould want one of the moſt concluding Arguments for Prayer. But ſeeing he, whom I Petition, is for ever and ever the ſame merciful God, who hath always heard, and doth ſtill hear the Prayers of poor penitent Sinners: For ever a King, and ſo obliged to help his Subjects; for ever a

a Potentate, and so able to do them good; and one, for whose Glory it is to grant my Requests; I may with comfort conclude, That this Almighty, most Merciful and Everlasting Father, will hear, and do for me, though not always according to my wish and desire, yet always as he shall see most convenient for me.

Amen.

With this I am told the *Jews* used to close all their Prayers; and that the Christian Church enjoined the People in their *Liturgies*, to conclude all their Prayers with this also. And it was thought of so great importance, that it was called the *Seal of Prayer*. And by my hearty and zealous saying *Amen* to what is prayed for, I express——

1. My faithful assurance and reliance upon God, that he will hear me as he has promised: *Call upon me in the day of trouble, and I will hear thee: Ask, and ye shall have.*

2. I express by my saying [*Amen*] with the Congregation, that I agree with them, and that we all do present but one common Vote; that with one Heart and one Voice we all petition God. And I have this to encourage me in this Harmony

mony and Conſent, That if God will grant the Requeſts of Two or Three gather'd together in his Name, he will much more lend his Ear to a pious Multitude, to a whole Congregation.

3. My humble and zealous ſaying *Amen*, doth teſtifie my Attention to the Prayers: That I am not aſleep, or have my Thoughts wandring. And indeed one way to keep out drowſineſs and diſtracted, idle and impertinent Thoughts at the hearing of Prayers, is the Conſideration that at the end thereof I am to ſay *Amen*; that is, I am, as it were, to ſet my Seal to what has been prayed for, and that by ſo doing I challenge a ſhare therein. And indeed if I neglect this, I can ſcarce expect any part or intereſt in the Prayers that are made.

To conclude, In this Word [*Amen*] all the Prayer is *ſumm'd* up and *abridged*; and it was, as I have been taught, of ſuch ſingular importance with the Primitive Chriſtians, that they ſpoke it with ſo great Zeal, as that he who heard their Voice, would have thought it had been a roaring Sea, or Thunder; which ſhould awaken my Drowſineſs, and move me with Vigour and Warmth, to declare my fervent Deſires to have thoſe Prayers heard of God, to which I ſay ſuch a

earn-

earneſt, hearty, humble, and zealous *Amen.*

The Doctrine of the Sacraments.

In the Creed I have been taught, That God by his Son hath redeemed me and all Mankind; and in the Doctrine of the Sacraments (which makes the laſt part of my Catechiſm) I have been taught, how that by them God doth exhibit and ſeal unto Believers, that Redemption which Chriſt purchaſed for them.

And as to the Number of theſe Sacraments, I have learned they are but Two, and only Two; namely, *Baptiſm*, and the *Lord's Supper*. And I am convinced, that all Men ought to receive theſe Two, who deſire to be ſaved: Which I do not ſo underſtand, as if God could not ſave without them; but that they are the inſtrumental Means, and ordinary Seals, by which God hath promiſed to convey and aſſure Chriſt's Merits to me, and commanded me this way to receive them; ſo that wilfully to neglect, or to want the Sacraments when they may be had, is to caſt aſide God's Ordinance, which every Chriſtian is bound to obey. And as I have been taught, ſo I look upon the Sacraments, as the conditional Means

which

which God requires to be observed of them unto whom he imparts his Grace: Not as if this Grace, whereof a Worthy Receiver partakes, were a natural, or supernatural Quality in the Sacrament; but that it is from God Himself, which is the Author of the Sacrament; so that Grace is received from God by means of the Sacraments.

And this I have learned not only from you who are our Parish-Divine, but also from Mr. *Hooker*, whose Judgment I have heard much praised by many of our best Clergy. This (saith he) is the Necessity of Sacraments: That having Grace, which Christ originally is, or hath for the general Good of his whole Church, by Sacraments he severally derives into every Member thereof. Sacraments serve as the Instruments of God to that End and Purpose. Moral Instruments, the Use whereof is in our Hands, the Effect in his: For the Use we have his express Commandment; for the Effect his conditional Promise: So that without our Obedience to the one, there is no apparent assurance of the other: As contrariwise, where the Signs and Sacraments of his Grace, are not either through Contempt unreceiv'd, or not receiv'd with Contempt; we are not to

doubt

doubt but they really give what they promise, and are what they signifie.

I fully acquiesce (as to this Point) in the Judgment of this Considerable Author. The Sacraments of the Christian Church, are, as I said, Two; namely, Baptism, and the Lord's Supper. By Baptism I have my Admission and Entrance into the Church; and it is the Washing of Regeneration, by which I am new-born: And by the Lord's Supper (to which I now earnestly desire to be admitted) I believe I shall be nourished, preserved, and grow up in Christ. And these Two Sacraments I am sure were of Christ's own appointment. And seeing that by the one I am entred into the Christian Profession, and by the other I am therein strengthned and made perfect; I see no need of any more.

And not to trouble my self with the secular use of the Word *Sacrament*, it serves my turn to understand it in the Sense of the Church; which tells me it is an outward and visible Sign, of an inward and spiritual Grace, Ordained by Christ himself, and a Means whereby we receive the same Grace, and a Pledge to assure us thereof. Now this Description of a Sacrament, I have been often told, is the uneasiest Point in all my Catechism: I will

will therefore, in order to be better inform'd, ſet down my ſenſe of this Deſcription.

And firſt, by an *Outward and Viſible Sign*, I underſtand that which preſents it ſelf to my Eye, and repreſents ſomewhat elſe to my Underſtanding. As for example, in Baptiſm *the Outward and Viſible Sign* is *Water*, wherein the Perſon is dipped or ſprinkled. And the inward and ſpiritual Grace which is thereby ſignified, is a Death unto Sin, and a New-birth unto Righteouſneſs, both which by the means of Baptiſm, are conveyed to the Baptized.

I have heard you, Catechizing upon this Point, declare, That it was the ancient manner of Baptiſm, to put the Perſon baptized under Water, and then to take him out again; and that this was done to ſignifie his dying unto Sin, and riſing again to Newneſs of Life.

The firſt declared the weakning, the deading, and putting off of Sin: The latter ſhewed the performance of thoſe Actions of Men, who being quickned by the Spirit, endeavour to ſerve God all their Days in Righteouſneſs and true Holineſs.

And in the Lord's Supper there is alſo an Outward and Viſible Sign, namely, Bread

Bread and Wine, and an inward Part or Thing ſignified, to wit, the Body and Blood of Chriſt, which are ſpiritually received by all worthy Communicants, and which being ſo received, their Souls are ſtrengthned and refreſhed; and the ſame Effect is wrought in the Inner Man, by the Holy Myſteries which is in the Outward by theſe Elements. And as ſtrength is from Bread, and cheerfulneſs from Wine; ſo I hope, and expect, that when I am admitted to the Lord's Supper, my Heart will be eſtabliſhed by Grace, and my Soul ſtrengthned, and my Conſcience made chearful and light with the Bleſſings and Benefits that the Sacrament will exhibit, ſeal, and convey unto me; ſtill ſuppoſing that I am in ſome competent meaſure fit to communicate. And in order to be ſo, I have learned from my Catechiſm, that theſe following Duties are required of me; namely, Self-Examination, Repentance, Faith, Thankfulneſs, and Charity.

And for my aſſiſtance in the Knowledge and Examination of theſe Graces, I have choſen *The Introduction to the Sacrament*, written by Dr. *Addiſon*, Dean of *Litchfield*, on purpoſe for ſuch Capacities as my own: And if after this familiar account of my Knowledge in Religion,

you

you (to whom I commit the Care of my Soul) ſhall judge me competent to be admitted to the Lord's Table, I ſhall eſteem my Condition happy, as being perſuaded that I have no other means to repair my Vow of Baptiſm, which by numerous ways I have broken, and to *renew* the *Covenant* I made with God when I was Chriſten'd; and to be reſtor'd to all the Benefits of Baptiſm, forfeited by the Sins I have committed ſince I was baptized; I ſay, I am perſuaded that I cannot obtain theſe things by any other *Appointed* means, but by a due receiving the holy Communion.

THE

THE *Young Perſon's Devotions,* Upon his firſt Admiſſion To the LORD'S TABLE.

Expoſtulation.

WIlt thou then, O God, vouchſafe me to partake of that which my Soul has ſo long thirſted after! Shall I this Day be admitted a Gueſt at that Divine Banquet, from which my own Unworthineſs ought for ever to exclude me! Wilt thou be ſo gracious to a miſerable Sinner, as to accept of a renewing of the Covenant I made in Baptiſm, after that by numerous ways I have violated and broken it! Then, Lord, I will not abſent my ſelf, but draw near, hoping to be found in the number

ber of thoſe whom thou doſt invite, even of thoſe who truly and earneſtly repent of their Sins, who are in Love and Charity with their Neighbours; who intend to lead a new Life, to follow thy Commandments, and to walk from henceforth in thy Holy Ways. For upon theſe, and no Terms elſe, do I come to the Holy Sacrament; which yet I dare not receive, till with all Humility of Soul and Body, I have proſtrated my ſelf, and made Confeſſion of my Sins.

The Confeſſion.

ALmighty God, Father of our Lord Jeſus Chriſt, Maker of all Things, Judge of all Men; I acknowledge and bewail my manifold Sins and Wickedneſs, which I from time to time moſt grievouſly have committed by Thought, Word, and Deed, againſt thy Divine Majeſty, provoking moſt juſtly thy Wrath and Indignation againſt me. I do earneſt-

earneſtly repent, and am heartily ſorry for theſe my Miſdoings; the remembrance of them is grievous to me; the burden of them is intolerable. Have mercy upon me, have mercy upon me, moſt merciful Father; for thy Son, our Lord Jeſus Chriſt's ſake, forgive me all that is paſt, and grant that I may ever hereafter ſerve and pleaſe thee in Newneſs of Life, to the Honour and Glory of thy Name, through Jeſus Chriſt our Lord.

Prayer for Pardon.

FOrgive me, O Lord, whatſoever I have tranſgreſs'd againſt thee, from the time of my Baptiſm, even to this very Moment, whether againſt Knowledge, or through Ignorance, at home or abroad, ſleeping or waking, in Thoughts, Words, or Deeds: Whether occaſion'd through the fiery Darts of my Ghoſtly Enemy, or by the unclean Deſires of my own Heart; have mercy upon me, and grant

grant me pardon through Jeſus Chriſt. *Amen.*

Remember not the Sins of my Youth, nor my Tranſgreſſions: According to thy Mercy remember me, for thy Goodneſs ſake, O Lord.

Lord, the Sins of theſe my younger Days are many, the Breaches innumerable, wherewith I have ignorantly or fooliſhly, for want of Knowledge or Conſideration, offended againſt thee: Lay them not, I beſeech thee, to my Charge, but of thy own free Mercy and Compaſſion to a wretched Sinner, be thou pleaſed to be reconciled unto me, and ſeal the ſame to my Soul by this bleſſed Sacrament.

For thy Name's ſake, O Lord, pardon my Iniquity, for it is great.

I have many ways greatly ſinned againſt thee, and have no ground of hope for Mercy, but only from thy free abundant Pardon, which I know exceedeth my Sins, and for which I am the more abundantly qualified, by how much my ſtate is more truly miſerable.

ſerable. On the account therefore of thy Free Pardon to the greateſt Sinners, ſo they be truly penitent, I beſeech thee to be reconciled unto me, who this Day unfeignedly repent, and turn to thee.

For purifying the Heart.

ALmighty God, unto whom all Hearts be open, all Deſires known, and from whom no Secrets are hid; cleanſe the Thoughts of my Heart by the Inſpiration of thy Holy Spirit, that I may ſincerely love thee, and worthily magnifie thy holy Name, through Jeſus Chriſt our Lord. *Amen.*

O Lord, give me Grace this Day to receive the bleſſed Body and Blood of thy Son, my moſt bleſſed Saviour, into a clean, charitable, and thankful Heart, that it may perfectly cleanſe me from all Dregs of Sin; that being made clean, it may nouriſh me in Faith, Hope, Charity, and Obedience, with all other Fruits of ſpiritual

tual life and growth in thee: That in all the future courſe of my Life, I may ſhew my ſelf ſuch an engrafted Member into the Body of thy Son, that I may never be drawn to do any thing that may diſhonour his Name. Grant this, O Lord, I beſeech thee, even for his Merit and Mercy ſake. *Amen.*

For Self-Examination.

ALmighty God, and moſt merciful Father, give me, I beſeech thee, that Grace, that I may duly examine the inmoſt of my Heart, and my moſt ſecret Thoughts, that I may know how I ſtand before thee. Lord, I confeſs all my Sins, and my Unworthineſs to preſent my ſelf at thine Altar. But thou, and thou only canſt forgive Sin, and give true Repentance; do both, moſt gracious Father, and then behold I am clean to come unto thee. Lord, make me a worthy Receiver of that for which I come, even Chriſt, and Forgiveneſs of Sin in Chriſt; and that

that for his own Mercy ſake and thine. *Amen.*

For belief of Chriſt's Preſence, without diſputing the manner.

O Lord God, hear my Prayers; and while others diſpute, grant that I may ſtedfaſtly believe; behold I quarrel not the Words of thy Son my Saviour's bleſſed Inſtitution: I know his Words are no groſs unnatural Conceit, but they are Spirit and Life, and ſupernatural. He hath promiſed me, if I come worthily, that I ſhall receive his moſt precious Body and Blood, with all the Benefits of Paſſion, without amuſing my ſelf then about the manner of receiving Him. Lord, make me able, make me worthy to receive Him; for grant me this Favour, and I know I can no more die eternally, than his Body and Blood can again die and be ſhed. Lord, ſo waſh and cleanſe my Soul, that I may now and at all times elſe come prepared by hearty Prayers and

Devo-

Devotion, and be made worthy by the Grace of this bleſſed Sacrament, the Pledge and Earneſt of eternal Life, in the Merits of the ſame Holy Jeſus, who gave his Body and Blood for me. *Amen.*

Immediately before the ſight of the Bread.

O Lord God, how I receive the Body and Blood of my moſt bleſſed Saviour the Price of my Redemption, is the very Wonder of my Soul: Yet that I do receive them, is my firm and conſtant Belief. At this time they are graciouſly tender'd to me and my Faith: Lord, make me a worthy Receiver, and be it unto me according to my Saviour's Word. *Amen.*

Looking upon the Bread and Wine, ſay,

O Thou that ſitteſt on high with the Father, and art here inviſibly preſent with us; come and ſan-

ctifie these thy Creatures of Bread and Wine, and those by whom they are to be received. *Amen.*

As the Bread is coming to you, say,

LEt thy Body, I beseech thee, O Lord Jesu Christ, which was given for me, preserve my Body and Soul unto everlasting Life; and grant that I may take and eat in remembrance that thou hast died for me, and feed on thee in my Heart by Faith and Thanksgiving. *Amen.*

As the Wine is brought, say,

LEt thy Blood, I beseech thee, O Lord Jesus Christ, which was shed for me, preserve my Body and Soul unto everlasting Life; and grant I may drink this in remembrance thy Blood was shed for me, and be thankful. *Amen.*

FINIS.

The Introduction to the Sacrament

London Printed for W. Crook at ỹ Green Dragon without Temple Barre

AN INTRODUCTION TO THE SACRAMENT:

OR, A

Short, Plain, and Safe Way

TO THE

Communion-Table.

Being an Instruction for the worthy Receiving of the Lord's Supper.

Collected for, and familiarly addressed to every particular Communicant.

By *L. ADDISON*, D.D.
Dean of *Litchfield.*

To which is added,

The Communicant's Assistant:

BEING

A Collection of Devotions

To that purpose.

The Fourth Edition.

LONDON,
Printed for *W. Crooke*, at the *Green Dragon* without *Temple-Barr*, 1693.

Imprimatur.

Jo. Batteley, *Reverendissimo P. ac Dom. Dom.* Willielmo *Archiep. Cantuar. à sacris domesticis.*

Ex ædib. Lambeth.
April 1. 1686.

To the Right Worſhipful

ROB. HYDE, Eſq;

My Truly Worthy, and much Honoured Patron.

SIR,

THE *following* Papers *were at firſt only deſigned for the Help and Service of my own Pariſhioners, (your Tenants;) and being reſolved to expoſe them to Publick Cenſure, I needed not deliberate to whom they were due; nor did any Thought interpoſe but this one, That they were not worth your Eye or Owning. However, I conceived they might ſerve as a* Witneſs *of my deep Apprehenſion of your Generous and Friendly* Patronage.

And therefore, with all heartineſs and heighth of Gratitude, I put theſe Papers *into your hands, hoping that when you read them over, you may meet with*

ſomething beſides my Frailties, even thoſe Truths which will make you for ever happy.

And now, Sir, being no great Friend to the common Vanity of Letters Dedicatory, *pardon me, that for making* Court *to* you, *I humbly apply my ſelf to your* gracious Maker, *That you may enjoy* Health *and* Proſperity, *and be* long, long *happy in the inviolable Affection of that* Honourable Lady, *your truly* Noble *and* Pious *Conſort; and that the* God *of Bleſſings may daily bleſs you both.*

Your moſt Obliged, and

Moſt Humble Servant,

L. Addiſon.

AN

AN INTRODUCTION TO THE Sacrament.

I. BEing in your behalf to enquire into the Duties you are to diſcharge, when you come to the Holy Sacrament; before I deſcend to a diſtinct handling thereof, give me leave firſt to mind you of the End of your coming thither; which I take to be none other, than chiefly to renew the *Covenant* you made with God in Baptiſm; who is pleaſed in great mercy to admit you to the Lord's Table, in order to repair your Vow of Baptiſm, after that by numerous ways you have broken it. And when it ſhall be your Care worthily to *Communicate*, God will vouchſafe graciouſly to accept you, and in the Lord's Supper to reſtore

you to all the *forfeited* Benefits of your Baptiſm.

II. Seeing then that the *renewing of your Covenant* is the great Buſineſs of your coming to the *Bleſſed Communion*, it is highly reaſonable that you have a full and clear underſtanding of the nature of that *Covenant* which you are to *renew*. And in order hereunto, you are to know in general, That the *Covenant* to be *renewed* by you, is *that* into which you enter'd at Baptiſm: Where the *Covenant* God at firſt made with Mankind (which is the Foundation of all Chriſtianity) is applied to every particular Perſon, who at Baptiſm ſolemnly give up their Names unto Chriſt, and enter upon the Profeſſion of his moſt holy Religion. And to the end you may more clearly comprehend this important Truth, it is convenient that you a little reflect upon that *double Covenant* God made with *Adam*, as he was not only the *Patriarch*, but *Repreſentative* of all Mankind.

III. Where you may find that the firſt *Covenant* was made with *Adam*, immediately upon his Creation, when he was in his *flouriſhing Integrity*, and endued not barely with a perfect *Knowledge* of his Duty, but with a ſufficient *Power* of performing it. When *Adam* (I ſay) was in a

a moſt excellent *State* and *Condition*, God made an Agreement with him to this purpoſe; *viz.* That if he took care to continue in Obedience to his Maker, then his *Knowledge* and *Strength* ſhould remain; and after a long and pleaſant Life upon Earth, at laſt he ſhould either put off his Body, or have it, together with his Soul, taken up into Heaven; and therein both be happy and glorious to all Eternity: But if he diſobeyed, and ſo broke this *Covenant*, he was to loſe the perfect *Knowledge* of his Duty, and his *Strength* of perfectly diſcharging it; and was alſo to be ſubject to temporal Death, which is a ſeparation of the Soul from the Body for a time; and to death eternal, which is a Baniſhment from God's gracious Preſence for ever. And as upon his breach of Covenant *Adam* was liable to the firſt ſort of Death, and in the appointed time ſuffer'd it; ſo had he likewiſe undergone the ſecond kind of Death, if God in his unſpeakable Mercy had not come to new Agreement with him. Now all that you need to know concerning the firſt Covenant, is, (1.) That the Condition thereof was wonderful eaſie for *Adam* to have obſerved, ſeeing no more was required of him than an *abſtinence* from one *Tree* only in the

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Garden where God had placed him; which Reſtraint could not be grievous, ſeeing he was allowed a freedom of all the reſt. (2.) That *Adam*, at his Wife's inſtigation, eat of the Forbidden Tree, and by eating thereof, broke the firſt Covenant; the effects whereof were no milder than the loſs both of the Knowledge and Ability of doing what God required of him: For immediately upon his tranſgreſſing God's Commandment, the Light that was in *Adam* became dim, and his Strength (like *Sampſon*'s upon the cutting off of his Locks) was extreamly weakned; ſo that he became ſo feeble and defective, and miſerably crippled both in his *Underſtanding* and *Will*, that he could neither clearly diſcern, nor exactly execute his Duty. (3.) You are to know, That all Men being in the Loins of *Adam*, were infected with his Sin, and like him, became deſtitute of a right underſtanding of their *Duty*, and *Ability* to diſcharge it; backward to Good, and prone to Evil: *Humane Nature upon* Adam's *Fall became like a ſick Stomach, which doth not only loath what is wholſome, but luſt after that which is quite otherwiſe.*

IV. But when *Adam* by Diſobedience had forfeited the Benefits of the *firſt*, God was pleaſed to make him a *ſecond Covenant*,

nant, and therein to accept of *another*, to pay the *Debts*, and perform the *Duties* in his ſtead, for which he had made himſelf altogether unable and inſolvent. And this is that Covenant which only now concerns you, and which at the Communion you are to *renew*, and whereof you ought to have a full and clear underſtanding: For it would ſound very oddly for a Man to pretend a moſt ſolemn *renewing of he knows not what!*

V. Now in tracing out the nature of this Covenant, you will find it was made with all Mankind in *Adam*, immediately upon his *Fall:* I ſay, *Immediately upon his Fall*; for conſidering the great Love God ever bore Man, you may imagine he would not ſuffer our *Great Parent* to lie long under the *torturing Reflections* and *helliſh Pains*, with which his Conſcience was loaded by the Conſideration of his Sin, and which have ever been found to be the moſt *natural Effects* of doing viciouſly; but that he preſently relieved his afflicted Mind, by entring into a gracious Compact with him, and ſhewing him how he and his Off-ſpring were to be ſaved from that Deſtruction he had brought upon both. And the firſt revelation of this Covenant is met with in *Gen.* 3. 15. which with greater plainneſs

is

is repeated *Gen.* 22. 17, 18. compared with *Gen.* 12. 3. and *Gen.* 18. 18. The Contents of which Texts, the Son of *Sirach* calls the Bleſſing of all Men and the Covenant, *Eccleſiaſticus* 44. 22.

VI. And ſeeing, as has been ſaid, *That the great Buſineſs of your coming to the Lord's Table, is to renew the Covenant of your Baptiſm*, which you have broken; (which Covenant of Baptiſm is no other than the ſecond Covenant made with Mankind in general, applied to *you* in particular) you are to underſtand, That a Covenant (as we now conſider it) *is a mutual Agreement betwixt God and Man, conſiſting of Mercies on God's part made over to Man, and of Duties* (or Conditions) *on Man's part required by God.* So that it is neceſſary for you to know,

1. What the Mercies are, which on God's part are made over to Man.

2. What the Conditions are, which on Man's part are required by God.

VII. And *firſt*, as to the Mercies which on God's part are made over to Man in the *ſecond* Covenant, the ſum thereof is the *Seed of the Woman*, or *the ſending Chriſt to take upon him the Nature of Man, and to be as a Second* Adam *to ſupply what was wanting in the Firſt, and to perform that ſinleſs Obedience which was the Condition of*

the

the first Covenant; he being both in *Birth* and *Converſation* abſolutely innocent. And though the thus ſending of Chriſt (the Second Perſon of the ineffable Trinity) be the abridgment of all the Mercies of the Second Covenant; yet under this *Title* many Benefits are contain'd. For you are not to imagine that the Son of God came only to gaze upon the Miſeries, and to condole the Wretchedneſs of that Nature he had taken, or to paſs by *us* as the Prieſt and Levite did the *wounded Traveller*: But with the good *Samaritan*, he bound up our Sores, and provided us of all thoſe means of recovery whereof we were utterly deſtitute, and put us in a right way of being and continuing healthy. And this he did,

VIII. *Firſt*, By making known unto *you*, and as many as believe on him, the whole Will of God; aſſuring all ſuch as fail not to do it, that they ſhall meet with a moſt gracious *Acceptance*, and bountiful *Reward*. During the time of Chriſt's troubleſome Pilgrimage upon Earth, you know it was one chief part of his Employment to give ſuch *Commands* and *Counſels*, as by their own inward Goodneſs were ſufficient to approve themſelves to Man's rational Nature.

His

His Doctrine wore no Veil, nor was it wrapt up in Types and Shadows; but both in its *Perſpecuity* and *Juſtice*, Chriſt ſhew'd himſelf to be the *Son of Righteouſneſs*, Mal. 4. 2. He would not ſuffer his Goſpel, like *Moſes*'s Law, to conſiſt in Carnal, but Spiritual Obſervances; not in cleanſing the Pollutions of the Body, but in purifying the Affections of the Soul. And by giving a Law proper to this end, he proved himſelf to be a true *Prophet*, whoſe Work is not only to foretel what ſhall be hereafter (though in this ſtricteſt ſence of the Word, Chriſt was ſo far forth a Prophet as was needful for his Church) but to inſtruct what Men are to do; to expound, ſignifie, and make known the Mind and good Pleaſure of God. And this he did in his Sermons, eſpecially in that on the Mount; wherein he hath ſhewn upon what Terms eternal Bleſſedneſs is to be had under the Goſpel. He alſo revealed ſome Commands of God, which were not before ſo expreſly revealed; and expounding ſuch as were ſo obſcurely revealed in the Old Teſtament, that Men thought not themſelves fully obliged to obey them.

IX. And as a Prophet too, or ſoveraign Inſtitutor of the Church, Chriſt appointed Ceremonies and *Diſcipline*, or Sacraments

ments and Eccleſiaſtical Cenſures: All which he delivered either in Parables, or *plain Propoſitions.* To which you are to give a willing and full Aſſent, a cheerful and ready Obedience; not deſpiſing or neglecting the uſe of whatever he hath thought fit to preſcribe. And if you cannot at firſt ſight ſo clearly comprehend ſome Myſteries of the Goſpel, your Reaſon (which in it ſelf is proud and carnal) muſt be ſubject to Faith, which can eaſily wade through thoſe Depths, which to Reaſon are unpaſſable. Above all, give diligent attention to Chriſt as your great Prophet, being ready and deſirous to be duly inform'd of that *Will of God* which he came to reveal.

X. And as the firſt Mercy of the ſecond Covenant was to have Chriſt to be a Prophet in the ſence now mentioned; ſo another Benefit thereof was to have him to be your Prieſt. You meet in Scripture with two Orders of Prieſthood, *viz.* one of *Aaron*, and another of *Melchiſedeck.* The Office of the *Aaronical* Prieſthood conſiſted chiefly in Sacrificing, not Excluding *Bleſſing* of the People. But the Office of the *Melchiſedechian* Prieſthood, was principally to *Bleſs*; not denying but that it had alſo a liberty to Sacrifice. *Gen.* 14. 18.

Chriſt

Christ was a Priest according to both these *Orders*.

XI. And *First*, he was a Priest according to the Order of *Aaron*; by virtue whereof, he offer'd up himself upon the *Cross*; and by that Sacrifice of Himself once offer'd, he compleated the whole *Work* of *Satisfaction* for Sin, and put an end to all the old *legal Sacrifices*; (which had indeed an Eye to this Satisfaction, but were not able to accomplish it.) To satisfie God for our Sins, not only that one of *Adam*, but all the Sins of all *Mankind* that truly repent and amend; and by this means to obtain for Man *Forgiveness* of Sins, the *Favour of God*, and *Redemption from Hell and eternal Damnation*; which was the Punishment due to Sin. And all this he did by his *Death*. So that if you truly and heartily repent of, and forsake your Sins, you shall receive the Benefits of that Sacrifice of Christ, which he offer'd as a Priest; and your Sins, though never so many and heinous, shall be forgiven you, and you shall be saved from those everlasting Punishments which are due for them.

XII. *Secondly*, Christ is a Priest according to the Order of *Melchisedeck*; and though he did not enter upon this till after he was *risen* from the dead, yet it shall not

not end until the *Conſummation* of all things. His *Aaronical* Prieſthood expired with himſelf upon the *Croſs*; but he remains a Prieſt *for ever*, after the Order of *Melchiſedeck*. And as the Office of this Prieſthood conſiſted in *Bleſſing* and Praying for the People, (as you may collect from *Gen.* 14. 18.) it belongs alſo unto Chriſt, God having ſent him to bleſs you, as St. *Peter* ſpeaks, *Acts* 3. 26. And the following Words declare, that this Bleſſing conſiſts in turning every one from his Iniquity. And thoſe excellent means uſed by Chriſt for this end (which ought to be reckon'd for the greateſt Bleſſings) are (1.) A Succeſſion of Prieſts, (an Holy Order of Men) whom he continually employs by their Miniſtry to work in Men's Hearts a ſincere Obedience to the Goſpel. (2.) A giving to all humble Chriſtians ſtrength to enable them to overcome Sin. (3.) His interceeding with God for his Servants, that they may continue in well-doing. And as he did this laſt while he was upon Earth, praying that his Diſciples Faith might not fail; ſo he ſtill purſues the ſame Office of praying for the *Church*, now that he is aſcended up into Heaven, where, ſitting at the Right-hand of God, he makes requeſt for us, *Rom.* 8. 34. And it is your

Duty,

Duty, as a Chriſtian, to comply with Chriſt herein, and to be willing to be thus bleſſed by him, in being turned from your Sins: And not to reſiſt his Prayers and Interceſſions, not to render all his Bleſſings, the means of Repentance, void and fruitleſs, by your wilful continuance in Iniquity. But when you ſhall uſe theſe Bleſſings to the end they are deſigned by your Saviour, and ſhall ceaſe to do evil, and learn to do good, not expecting *Forgiveneſs*, or Salvation, upon other Terms than Chriſt has propounded them; when you ſhall be careful to run diligently the Race Jeſus has ſet before you; then may you expect to receive the *Prize*, even a Crown that fades not, which God the righteous Judge ſhall ſet upon your Temples; not for your own, but the Merits of your High-Prieſt; who according to *the Order of* Aaron, *offer'd himſelf* a Sacrifice; and according to the Order of *Melchiſedeck*, *bleſſes* and *prays* for you.

XIII. And as the ſecond Mercy of the ſecond Covenant is, thus to have Chriſt for your Prieſt; ſo the *third* is, to have him for your King. And he exerciſeth this *Supream Office*, by reigning in your Heart by his Holy Spirit, (if you do not reſiſt and quench it) which gives you

you ſtrength to overcome Temptations to ſin; and enables you to do what God requires of you. And that you might have no pretence to refuſe the Kingly Government of Chriſt, as too heavy and difficult, he has made his Yoke eaſie, and Burden light; having taken off from the hardneſs of the Law firſt given to *Adam*, and inſtead of that ſinleſs Obedience, or the never committing the leaſt Sin upon pain of *death* (which was required of him) he now looks for no more than your honeſt and hearty *Endeavour* to do what you are able, and accepts of ſincere *Repentance* where you fail or miſcarry. And it being the gracious Nature of Chriſt's Kingly Office thus to govern and rule you, and to ſubdue your Enemies, it would be ſomething worſe, if poſſible, than *Diſingenuity* and *Ingratitude*, to diſobey and hold out any diſloyal Paſſion or Rebel-Luſt againſt him; not to vow and pay unto him perfect Loyalty and entire Allegiance, not to entruſt him with your Protection; not to have Peace or War with any but his Friends and Enemies; not to pay him your Homage and Reverence; not to give him a Tribute of your Subſtance, by relieving his neceſſitous Members, *&c.* Now to keep you from flat-

flattering in these particulars, and to oblige you to a cheerful discharge thereof, Christ, as your King, hath promised, and will not fail, to preferr you in his Cœlestial Court to an eternal weight of Glory, and to make you Co-heir with himself of that Kingdom of Heaven, which he went to take possession of at his Ascension, and which he will give to all who by their impenitent continuance in Iniquity, make not themselves unfit to receive it. Your Duty herein is, to be exceeding careful not to forfeit your share in that Kingdom which Christ has purchased for all that faithfully obey him; which certainly you do, if you continue impenitent in any Sin.

XIV. And when you have thus plainly considered the Mercies which in the second Covenant are on God's part made over to Man, you are next to consider what those Conditions are, which on Man's part are required by God; and which you are to observe, if ever you hope to be partaker of the Benefits of the second Covenant. And these you will find to be not (1.) a perfect, absolute, exact Obedience, so as never to offend in any kind; this was the Condition of the first Covenant. Nor, (2.) never to have formerly committed any deliberate Sin.

Nor,

Nor, (3.) never to have gone on in any habitual or cuſtomary Sin for the time paſt; though this be moſt heinous and provoking, and may juſtly throw you into the fearful apprehenſion of the Divine Diſpleaſure: But it is the New Creature, or a renewed, ſincere, honeſt, faithful Obedience to the whole Goſpel; giving up the whole Heart unto Chriſt; the ready performing of that which God enables you to perform, and bewailing your Frailties, and cordially ſorrowing for the Iniquity both of your paſt and preſent Life, and beſeeching God's pardon in Chriſt for all that you have done amiſs; ſincerely labouring to mortifie every Sin, and perform uniform Obedience unto God; and from every fall riſing again by Repentance and Reformation. In ſhort, the Condition required to make you capable of the Benefits of the ſecond Covenant, is firſt by Faith to accept of Chriſt as your Prieſt to *Save*, your Prophet to *Teach*, and your King to *Rule* you: Next, to have all thoſe Graces, Faith, Hope, Charity, Self-denial, Repentance, *&c.* (mention'd in the Goſpel) united, and truly and ſincerely rooted in your Heart; though mixed with much weakneſs and imperfection, and perhaps with many Sins; which if not wilfully

and

and impenitently lived and died in, cannot debarr you of the Benefits of the ſecond Covenant. But if you neglect theſe things, your Condition will be worſe than if no ſecond Covenant had been made: For you ſhall then be to anſwer, not for the Breach of the Law only, but for the Abuſe of *Mercy*; which is of all Sins the moſt provoking.

XV. Now if your guilty Mind tells you, That you have broken theſe Conditions, and therefore forfeited the Mercies of the ſecond Covenant; then know, that it cannot be renewed but by a worthy receiving of the Sacrament; and worthily you cannot receive it, till you repent of your Sins: And all thoſe things are to be accounted Sins and Tranſgreſſions of the Covenant, which are diſagreeable to your Vow of Baptiſm, in which the general parts of your Duty are contained; and it is a competent *Rule*, by which all your Actions ought to be meaſured. Knowing then what in Baptiſm you have vowed to do, by applying your Actions unto that Vow, you may eaſily conclude wherein you have done amiſs. Only take heed you deal not partially with your Soul, by looking upon your Sins in groſs; but do your utmoſt endeavour to diſcover the particulars: Recall,

as

as far as you can, all the Paſſages of your Life: Conſider all the Inſtances wherein your Vow has been tranſgreſſed; as, wherein you have yielded to the Temptations of Satan and the World, to gratifie the ſinful Luſts of the Fleſh: How you have failed of that holy Converſation to which you ſolemnly bound your ſelf when you promiſed to believe all the Articles of the Chriſtian Faith; every one of which Articles is a Pledge of *good living*: And how you have wandred from thoſe Commandments in which you vow'd to walk all the days of your Life.

XVI. And you will find this particular ſearch of your Sins, both proper and neceſſary in order to their Forgiveneſs; which cannot be expected without confeſſing and forſaking them. But how either of thoſe can be done, without a diſtinct knowledge of your Sins; or how you can diſtinctly know them, without this particular ſearch, I am not yet ſo far under the power of Fancy, as to imagine. And albeit that by no poſſible diligence you can diſcover or call to mind every Sin committed ſince Baptiſm; and albeit too, there is no particular Confeſſion requir'd of the Sins whereof you are inſuperably ignorant; yet ignorance of

your Sins will be no Plea, when it is ſupine, and occaſion'd through neglect, and proceeds from a want of timely conſidering what you have done.

XVII. In drawing up a Liſt of your Sins, take heed of ſetting down ſuch only as hang ſcandalouſly in the Eye of the World, and are ſo notorious, as that the Sun bears witneſs of their commiſſion: But you are to ſearch your Soul to the bottom, to rifle every corner of your Heart, as knowing you have to deal with God, whoſe Law in nothing more declares its peculiar Excellency, than in reaching Man's *Thoughts* and *Deſires*; and forbidding him no leſs to covet, than to ſteal his Neighbour's Goods; and no leſs to luſt after another Man's Wife, than to commit Adultery with her. And this Conſideration is argument enough to incline you to an accurate ſearch and enquiry, firſt, into all the ſeveral ſorts of Sins whereof you may juſtly ſuſpect your ſelf to be guilty; carefully looking into ſuch, which by reaſon of their abſtruſer nature, are not ſo ſoon taken notice of, either by your ſelf or others: And reſearching into the ſorts and kinds of Sins, you will find them all reducible to thoſe of Thoughts, Speech, and Action.

XVIII.

XVIII. The first sort of these Sins, those of Thoughts, you may learn from God's own Observation, *Gen.* 6. 5. when he saw that every Imagination of Man's Heart was only evil continually. To which our Saviour had respect (St. *Matth.* 15. 19.) when he said, That *out of the Heart proceed evil Thoughts.* And though the διαλογισμοὶ there spoken of, may reach further than *Reasonings* and *bare Thoughts*, even to some subsequent Actions, because they are said to come out of the Heart, and, *Mark* 7. 20. to come out of the Man; yet this excludes not *ordinary evil Thoughts* thereby to be signified: For these are doubtless the Seeds and Beginnings of all those wicked Contrivances, Designs, and Machinations which Men act and are guilty of in the World.

XIX. Thoughts indeed are of so vanishing and transient a nature, so easily escaping your Observation, and so apt to leave you ignorant how therein you have offended, that you have great cause to be signally diligent in their search. Besides, Men are apt to imagine Thoughts are not so evil as indeed they are, because Custom hath taught them to say, *Thoughts are free.* Whence they vulgarly conclude, they may think as they please, without offence. And had you only to do

with Creatures ſhort-ſighted like your ſelf, there might be ſome ground for ſo ſaying: But being to deal with God, whoſe Law reaches your *Thoughts*, and forbids them to be wicked, you want no Reaſons moving you to ſearch how far therein you have offended; and to repent thereof ere you come to the Holy Table. Evil Thoughts are the more immediate Defilers of the Heart, they pollute the very Spring of all your Words and Actions: And till the Thoughts of your Heart be cleanſed by the Inſpiration of the Holy Spirit, it will be no more fit to receive Chriſt in the Sacrament, than the Manger was to lodge him at his Birth.

XX. The ſecond ſort of Sins you are to ſearch into, are thoſe of your *Words*, which being ſpoken in earneſt, are Teſtifications of what is in your Heart, and nothing elſe but your *Thonghts* made audible. And though the Inconſiderate make little account of their Words, deceiving themſelves by fanſying they are but *Wind*; yet ſeeing there is a Day coming, when all ſuch as are *idle*, that is, wicked, ſhall be accounted for by God, in beſtowing Rewards and Puniſhments upon Men, you have all imaginable reaſon to exa-

examine how you have ſinn'd in *your Tongue.*

XXI. Among the ſeveral ways whereby your Words become ſinful, I ſhall reckon up a few, leaving the reſt to your own Obſervation.

XXII. And firſt, your Words are wicked, when they are filthy. All filthineſs is ſo abominable to God, as that he will not admit it in your very Tongue, having by his Apoſtle commanded you to *let no corrupt communication proceed out of your mouth*, Epheſ. 4. 29. That you avoid all unclean Diſcourſe, as you would putrid and rotten Meats, which turn to contagion; and inſtead thereof, to uſe ſuch Language as is wholſome, profitable, and inſtructive both for your ſelf and them who hear you. Otherwiſe your Speech will be ſo noiſome, that it will drive from you the Holy Spirit of God, and leave you without the Soul and Mark of a Chriſtian.

XXIII. Next, Words become ſinful when they are ſcoffing and reproachful, tending to the vilifying and diſparagement of others. To which the moſt Holy Jeſus had reſpect, when under the abuſive and ſcurrilous Words of *Fool* and *Racha*, he forbad *Diviſion*, *Scoffing*, with all ſuch Language as might impair the *Cre-*

dit; which wiſe Men generally prize next to Life, and often above it. And when Chriſt forbad *Reproach* as well as *Killing*, and required of all profeſſing his Religion, to be no leſs tender of the good *Names*, than *Perſons* of their Brethren, he diſplay'd the Excellency of his Doctrine, ſhewing how far it ſurpaſs'd both the *Law of Moſes* and the *Heathen Theology*. For though *Moſes*, in the Law to the *Jews*, ſtrictly commanded they ſhould *do no Murder*, and that he who did ſo, was to be tried for his Life by the Court of *Twenty three*, or leſſer *Sanhedrim* (to whom belong'd the Cognizance of capital and greater Matters) yet by what Chriſt ſuperadds to that Precept in *Mat.* 5. 22. it may ſeem *Moſes* had made no proviſion againſt vilifying and deriding Language. And as to the Heathen Theology, though in many inſtances it forbad Murder, yet it did not ſo to Calumny: For when *Minerva* (one of their Deities) counſelled *Achilles* not to draw the Sword againſt *Agamemnon*, ſhe gave him leave to rail againſt and revile him, (*Hom. Iliad.* 1.) But Chriſt will have your Tongue as free from contemptuous Language, as your Hands from Violence; and that you carry your ſelf as harmleſly to-

towards the Reputation, as the Life of your fellow-Chriſtian.

XXIV. Words are (*thirdly*) egregiouſly wicked, when they are falſe: For *Truth* gives them all their ſubſtance and ſolidity, making the Tongue anſwer the end for which it was given Man; namely, to ſpeak the *truth in his Heart*; and not to have one thing upon the *Lip*, and another in the *Mind*: Which deceitful Carriage (though never ſo uſual) was ever thought ſo abominable, that *Agur* earneſtly pray'd God to remove it far from him, *Prov.* 30. 8. And the Apoſtle declared againſt it, when he ſaid, *Lye not one to another*: Making it a principal part of that Heathen courſe renounced by the *Coloſſians*, to ſuggeſt or ſay any falſe thing to the Injury of others, *Col.* 3. 9. or to uſe Craftineſs, or any of the evil Arts of Deceiving. And the Divine, *Revel.* 22. 15. excludes all who love and make a Lye, all hypocrital and treacherous Perſons, from being any more than equivocal Members of Chriſt's Church; which inſtead of having any part of the Benefits of Chriſtians, ſhall have their part in the Lake that burneth with Fire and Brimſtone, *Rev.* 21. 8.

XXV. Words are *(fourthly)* eminently wicked, when they run out into Oaths and Execrations; which were utterly prohibited by Chriſt, when he confin'd all Diſcourſe among his Proſelytes, to *Yea, yea*, and *Nay, nay*; to ſerious and earneſt Affirmations and Denials; aſſerting, That what elſe is uſed in ordinary Converſation, proceeds from an evil Principle, or that *evil One*, the Devil; who hath variety of Snares wherewith to catch Souls, and entrap them in Idolatry, Errour, and Unbelief; ſuch as is ſwearing by Heaven, Earth, *&c.* as Chriſt inſtanceth, St. *Mat.* 4. 34. where all needleſs promiſſory Oaths are wholly forbidden. When you therefore hear vain Men repleniſhing their Diſcourſe with Oaths, 'twill be no breach of Charity for you to conclude, that this ill Cuſtom proceeds either from a vain-glorious Humour, delighting in big and ſwelling Language, out of an idle Conceit that it is an argument of a great Spirit; or, that it comes of a want of Reverence to the *holy* Name of God; or, that Men uſing ſuch Oaths, think others are like themſelves; namely, ſo faithleſs, as not to be believed without them. And as to Execrations and Curſings of your ſelf or others, conſider, I beſeech you, what

David

David hath ſaid, not barely by the way of wiſh, but alſo of Prophecy, in *Pſal.* 109. 18, 19, *&c.* I ſhall mention no other ways whereby you may ſin in your Speech, (1.) Becauſe all the fault thereof may be reduced to theſe four. And, (2.) becauſe Men are more eminently liable to offend by ſpeaking filthily, reproachfully, falſly, or prophanely.

XXVI. And having thus brought your Thoughts and Words to the Teſt, you are in like manner to deal with your Actions, in order to find out their obliquity and pollution. And becauſe every Chriſtian is no leſs accountable for the Good he has omitted when it was in his power, than for the Evil he hath committed when he might have prevented it: You are therefore, in the ſearch of your Actions, to begin with the things you have left undone, which you out to have done; and then to proceed to conſider the things that you have done, which you ought not to have done. The former are uſually call'd Sins of *Omiſſion*; the latter, Sins of *Commiſſion*. And here give me leave to tell you, that beſides a ſearch into the *ſorts*, you are alſo to ſeek into the *degrees* of your Sins: For though Sins conſider'd naked in themſelves, and as bare Tranſgreſſions of a Rule, may

ſeem to be all equal; yet looked upon in the Circumſtances wherewith they are clothed, ſome will manifeſtly appear greater than other. And though no Sin whatſoever can be ſaid to be *little*, every one being a Tranſgreſſion of that Law which God has appointed to be the Inſtrument of his own Glory, and Man's Salvation; yet there are Circumſtances which raiſe even little Sins into high Provocations.

XXVII. And you need no other Star to guide you in taking the *degrees* of your Sins againſt God, than the conſideration of the Circumſtances by which you are to meaſure the Injuries done to your ſelf. And I need not tell you, how the harm a Man doth you is the more heinous, if he do it knowingly and willingly, than if he did it ignorantly and againſt his Mind: Next, when he doth it purpoſely and with deliberation, than when he doth it ſuddenly and at unawares; when he doth it in the heat of Paſſion and blindneſs of Zeal, and according to his preſent Sentiments, than when he doth it contrary to the Checks and Reſiſtances of his Conſcience, and the cool Dictates of his Reaſon. You likewiſe judge the Injury more grievous and provoving, the oftner it is repeated: And you can with

with leſs trouble forgive a few, than many Faults. You alſo find your ſelf more ſenſible of the wrong done by him you often pardon'd and long ſpar'd, whom by many Benefits you have oblig'd, and who has vow'd and promiſed to do ſo no more. And in the laſt place, it makes the Wrong intolerable, that it is become cuſtomary; and that he that doth it, can by no reproof, threatning, exhortation, advice, or puniſhment, be diverted; but that notwithſtanding all means uſed to the contrary, he goes on, and takes pleaſure to treſpaſs againſt you.

XXVIII. By theſe and the like Circumſtances, you find the Injury aggravated that is done againſt your ſelf; and by application, you may alſo conclude how your Sins againſt God become aggravated: Whom you may find you have too often offended, *knowingly*, deliberately, againſt the checks and motions of your own Conſcience; after Vows and Promiſes of amendment; after the private admonitions of Friends, the publick exhortations of the Miniſtry, the menaces and promiſes of the Word.

XXIX. And when you have thus proceeded in the ſearch both of the *kinds* and *degrees* of your Sins, you are to know, that the

the end of all this unpleasing travel, is to bring you to Repentance. To which you can want no motives, when you apprehend that by your Sins you have incurr'd his Displeasure, who is a *consuming Fire*, and as an impartial Judge, will render to every Man according to his Deeds. And were your Heart never so hardned, it will melt at the apprehensions of those Misdoings, by which you may (perhaps) have incensed God's Mercy as well as Justice; and set his *Bowels* no less than his *Hand* against you. Sins in Scripture (you know) are called *Debts*; which you are altogether unable by any other way to discharge, but by Repentance: A Duty, though at all times, yet now in an especial manner required of you, when you come to the Sacrament. And Repentance being the sum and abridgment of all the Duties to be discharged by you at your coming thither, I shall briefly mind you what it is, or wherein it consists.

XXX. And not to trouble you with the Opinions of *Schools*, *Fathers*, *Doctors*, and *Divines*, you may find out the nature of Repentance towards God, by considering what the Repentance is which is required by one Man from another. Where from him that has injured you,

you

you expect no less than that he should confess how he hath offended you: Next, that he be sorry for having done so: And thirdly, that he make reparation, and resolve to do so no more. So that that which in Religion is properly called Repentance, consists in *Confession*, *Sorrow*, *Reparation*, and *Resolution*.

XXXI. And first, as to the Confession of Sins, it is upon the account of common Ingenuity to be expected from every one who knows himself to be guilty. Now that Confession which is valuable with the Almighty, ariseth from an abhorrence of the Iniquities you confess, that thereby you have displeased God, and worthily deserved his Vengeance. And it runs through all the sorts of Sins whereof you know your self to be conscious: Aggravating them with all their heightning *Circumstances*, and comprizing your unknown Sins in *David*'s penitent form: *Who can tell how of the offendeth? Cleanse me, O Lord, from my secret Sins.* But if in Confession of Sins you should be never so particular, yet if it be done with any milder purpose toward them than their utter destruction, it will look rather like an Inventory than a Confession; a counting up the Goods you have a mind to preserve, rather than an acknowledgment

ment of the Sins you reſolve to abandon. God forbid you ſhould be ever ſo infatuated and befool'd by your own Fancy, as to imagine the pure eyes of God ſhould be taken with the ſight of your Filthineſs and Obliquity! Or that you ſhould think he is delighted in the Narrative of thoſe Iniquities, whoſe committing he hath ſo ſtrictly forbidden, and doth ſo greatly abhor! When you open your Ulcers unto God with any other intent than to have them healed, their view will excite his Indignation, and not his Pity. When therefore you do not really intend to forſake the Sins you confeſs, you do in truth defend them, how loudly ſoever your Tongue may accuſe them. He only who confeſſeth and forſaketh, ſhall find mercy. If you thus forſake your Sins, God is faithful and juſt to forgive you your Sins, and cleanſe you from all Unrighteouſneſs, 1 *John* 1. 9. He is bound in Fidelity and Juſtice to fulfil that Promiſe of Pardon to *you*, which he has made to all Penitents, upon their humble Confeſſion of Sins, and ſincere Reformation. This being the only courſe whereby you may free your ſelf from all puniſhment of Sins, and become capable of *Mercy*.

XXXII.

XXXII. But beſides this Confeſſion thus to be made to God, there is alſo a *Confeſſion* to be made unto the *Guide of Souls*, in caſes of a *troubled* and *doubting* Conſcience; and to the *Church*, in point of *publick Offence* and *Scandal*. *Which ſorts of Confeſſion, as to their Conduit, profitableneſs, and neceſſity, I ſhall not now handle, having deſigned them a diſtinct Treatiſe.*

XXXIII. The ſecond Branch or Ingredient of Repentance, is *Sorrow*; which naturally reſults from Confeſſion: For when by this you (as you muſt needs) have inform'd your ſelf how you are guilty of many and heinous Sins, and the Miſeries to which they have expoſed you; it were ſtrange if the ſight thereof ſhould not make you ſorrowful.

XXXIV. But ſeeing ſorrow for Sin has vulgarly engroſs'd the whole Notion of Repentance, and that Men are prone to think they have quite extinguiſh'd the wrath kindled by Sin, when they have dropp'd a few Tears upon it; I ſhall here mind you of the nature of that Sorrow which accompanies true Repentance. And firſt you will find it to have a double Spring; the one a fear of Danger, the other a diſlike of Sin. And firſt,

XXXV.

XXXV. That ſorrow which ariſeth only from a ſenſe of the danger to which your Sins have betray'd you, it doth not, ſay the Schools, break the Heart, but only *fret* it. So that this ſenſe or fear of preſent danger being blown over, the ſorrow cauſed by it doth alſo vaniſh, not leaving any mark of amendment behind it. And yet to this ſorrow that we ſhall be puniſhed (called *Attrition*) though never ſo empty of reformation, by the abſolution of the Prieſt, is turn'd into *Contrition*, ſay the *Roman* Caſuiſts. Which is a moſt unkind deceit of Souls; the Scripture having made no promiſe that flying from the wrath to come, ſhall be ſufficient to obtain pardon, without bringing forth meet Fruits of Repentance.

XXXVI. Secondly, There is a ſorrow ariſing from a diſlike to Sin, and *conſcientious Thoughts*, that thereby you have undutifully grieved and provoked ſo good a God, ſo compaſſionate a Father, ſo gracious a Redeemer, and ſo bleſſed a Sanctifier. And this never miſſes of producing the effect of true ſorrow; which is, *To ſin no more*. For, for a Man to be ſorrowful out of an apprehenſion of the Puniſhments God has annex'd to ſin, rather than that hereby his Law has been tranſ-

greſſed,

greſſed, and the Conſcience polluted; this is to grieve rather that God is juſt, than you are guilty.

XXXVII. Sorrow for Sin, is very proper to turn your Stomach againſt it; and you muſt have leſs ſenſe than the *Brute* you ride on, if you ſhun not that has cauſed you to ſmart, and put you to pain. But yet there are other Fruits of Repentance, that muſt deliver you from the Wrath to come: For meer fear of danger can be no further reaſonable, or uſeful, than as it diſpoſeth you to forſake the Sins that cauſed it. But if you ſhould be ſo far bewitched, through the deceitfulneſs of Sin, that you will not leave it, though you die in its arms; or if you grieve that you have ſinn'd, and yet ſtill go on to ſin; if knowing the malignity, and having poiſed and found the weight of Sin to be as a Talent of Lead upon your Soul, and notwithſtanding all this, you ſtill venture on to commit it; this will leave you unpardon'd, becauſe unreform'd, and make all your Tears as Water ſpilt upon the ground.

XXXVIII. Sorrow for having offended God, the greater it is, the more acceptable it is to him, and profitable for your ſelf: For it being a ſort of puniſhment, the more afflictive it is, the more ſurely it will accompliſh

compliſh the intent of all Puniſhments, even the amendment of the Offender: And if you once have felt the pain and trouble of a wounded Conſcience, you will have no great mind to venture afreſh upon the Sins that cauſed it. In ſhort, ſorrow ariſing out of a fear of danger, proceeds from a love to your ſelf, and therefore can never avail you for pardon: But godly ſorrow, working repentance to ſalvation, ariſeth from a love to God, whom the more you love, the more you will grieve to have offended him. Sorrow ariſing from fear of God's Vengeance, uſually terminates and ends in a ſullen deſpondency, and deſperate dejection of Spirit; but ſorrow for having provoked God, changeth the Mind, turns you from Sin to Holineſs, and the conſtant practice of all thoſe Chriſtian Duties which the Goſpel requires at your hands. But if you find your ſelf herein to be lumpiſh and heavy, and that you cannot grieve to that degree you ought; then the way to quicken up your penitential ſorrow, is to quicken up your love to God, to which his continual Favours do moſt powerfully oblige you. Wicked Men love thoſe that love them; and if you were ſenſible (which is impoſſible) of no other of God's Kindneſſes, but

but his ſparing you when you deſerved puniſhment, and his giving you ſpace to repent, when he might have cut you off in your Sins; this were enough to engage you to love him with all the kinds and degrees of the pureſt affection. Imagine how many have been ſnatch'd hence in a moment, whoſe Offences have (perchance) not been ſo provoking as your own. Conſider what could move God to ſpare you in a continued courſe of many Years diſobedience againſt him, but his own unſpeakable Goodneſs, and becauſe he was loth to have you periſh. Let pure thoughts of God's Love dwell in your Heart, and they will melt it down into an humble and contrite ſadneſs, that you have dealt ſo unkindly as to forſake the Lord.

XXXIX. And if the ſole conſideration of God's long-ſuffering, be ſo ingenuous an Engagement, to make you grieve for having ſinn'd againſt him; you will find the multitude of his other Mercies to cauſe Rivers of Waters to run down your Eyes for having broken his Laws. And if your Heart be ſo hard, that it will not relent upon theſe Conſiderations, then have you great reaſon to importune God with humble Prayer, That he would ſmite that Rock your Heart, that it may

flow

flow with the Tears of true Repentance, the Waters of a ſecond Baptiſm; that he would give you ſuch a clear ſight of your Sins, as may at once cauſe you to ſorrow for, and abandon them.

XL. Reparation is a third branch of true Repentance, and is due to God, to Man. Firſt, to God, who in all Injuries is the firſt Party injured: For though you may offend both againſt your ſelf and Neighbour, yet the Law is God's, which thereby is tranſgreſſed; and therefore Reparation in the firſt place is to be made to Him. And ſeeing Sins have both the nature and name of *Treſpaſſes* and *Debts*, Juſtice requires they be ſatisfied and paid: And all that you can do in order hereunto, is *Repentance*; in which God receives a ſort of Reparation, becauſe he requires no other ſatisfaction for your Faults, but that you truly bewail and amend them; which is the ſum of Repentance toward God, *Acts* 20. 21.

XLI. But for Treſpaſſes done againſt your Neighbour, there is another-gueſs Satisfaction required. For to thoſe from whom you have exacted more than is due, you are bound to make reſtitution. Which was eſteemed ſuch a Principle of common Equity, that it was acknowledged by thoſe whom the *Jews* eſteemed the

the worſt ſort of Men: For the Publican (in St. *Luke* 19. 8.) finding himſelf bound, freely offer'd to make fourfold reſtitution (according to the Law for Thieves) of whatever he had falſly taken from any Man. And though this may have a harſh and unpleaſing ſound, yet if you conſult Divines, ancient and modern, in this particular, you will find them all concluding Repentance without Reſtitution, to be like an Arm of Fleſh without ſtrength and ſervice; or as a City wanting Walls, unfit to ſecure the Inhabitants. And therefore fail not to make ſatisfaction to thoſe you have wrong'd, if it be in your power: But if wholly unable, then let your deſire of ſo doing be ſo expreſly manifeſt, and plain, that good Men, no leſs than God, may be moved to accept the Will for the Deed. But to tell him whom you have injur'd, You are ſorry for what you have done, and yet offer him no further amends, when you are able, I leave it to common conſtruction, whether this can be deem'd ſatisfactory.

XLII. Minds truly Chriſtian, cannot be at eaſe, till they have repaired the Wrongs they have done: For it is a burden upon the Conſcience, of which you cannot be rid, but by ſatisfying your ſelf

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in making ſatisfaction to him you have injured. If you wrong your Neighbour, it is your fault; and you, and not he, ought to repent and be grieved for it: But if the Injury be done to *you*, either quite forget it, being content that God, to whom Vengeance belongs, keeps it in memory; or if the injury be of that nature that you are oblig'd to take notice of it, then implore God to direct you to ſuch ways of ſatisfaction, as are agreeable to *Peace* and *Honour*, free from Blood and Cruelty. Ever remembring, That Charity and Meekneſs are more noble and worthy, than Impatience, or even Valour it ſelf. The tops of thoſe Mountains which are above the Clouds, are not beaten with Hail and Rain: And Spirits truly high and generous, are above the Inſolencies of unadviſed Perſons, and enjoy ſerenity and a calm during ſuch tempeſts. It is in your power to falſifie the *Italian* Maxim, *Chi offende non pardona mai*: He that offends never pardons. In a word, if Jeſus our great Maſter, forgave thoſe who put him to death, and was careful to heal the Wound his Diſciple had given *Malchus*; you can never refuſe to cure the Wounds you have either given or received.

XLIII.

XLIII. The laſt branch of Repentance, is a reſolution to ſin no more; or a ſtedfaſt purpoſe to lead a new life, to follow the Commandments of God, and to walk in his moſt holy ways. For without this, all other parts of Repentance will be to no more purpoſe, than it is to pump in a Ship without ſtopping the Leak. In the Law, if a Man held the unclean thing in his hand, he was unclean, though he waſh'd his Hands never ſo often. Which is eaſily applicable to thoſe Perſons, who confeſs and ſorrow for their Sins, but take no care to avoid them. Whereas the very Heathen, according to *A. Gellius* (*Noct. Attic. lib.* 17. *cap.* 1.) never thought that a Man repented, till he was diſpleaſed with the things he had done, and changed his Mind concerning them, and became another Man. Your Repentance then is imperfect, till you reſolve againſt all ſorts and degrees of Sin for the time to come.

XLIV. And becauſe your *Duty* conſiſts in *Obedience* to God's Commandments, you *Reſolution* muſt have a reſpect unto them all. And being each Sin is a Tranſgreſſion of ſome one Command in particular, and that you, as all Men, are proner to ſome than other Sins; you are to enquire what the Sins are to which

which you are proneſt, and to have the Commandment continually in your eye, which you are ſo apt to violate; and ſo to watch more eſpecially againſt the violation of that particular Commandment.

XLV. And having reſolved upon every branch of *Duty*, and entire obſervance to every Commandment apart, you are then to make trial of the Sincerity of your *Reſolutions*, whether they be not only formal and cuſtomary, ſuch as People uſually put on when they come to the Sacrament; or, but only politick and carnal, to keep up your Credit with the World, to further ſome Deſign you have on foot; or to quiet ſome preſent Troubles of Mind. For if your *Reſolutions* are of this ſort, they will ſoon vaniſh; but if they are ſincere, and truly religious, then will they prove laſting, and you will uſe all poſſible Endeavours to continue them to the end, and to bring all your good Purpoſes to good effect.

XLVI. Nothing is more certain, than that you cannot worthily receive the holy Sacrament, without a perfect hatred of every Sin. And it is alſo moſt certain, that your hatred of Sin is not perfect, if you are not fully reſolved to forſake and avoid it: For who can imagine you hate what

what you ever embrace and purſue? *Reſolutions*, though never ſo *good*, are ſeldom durable, if they are ſudden and vehement: He that makes a Reſolution, without due conſideration, will in like manner break and reverſe it. And though you need not conſult whether you are to turn from Satan unto God, and to forſake Wickedneſs and follow after Vertue; yet the means of keeping ſuch a holy purpoſe, ought to fall under your moſt ſober and ſerious thoughts. And you had need herein to be careful how you adviſe with Fleſh and Blood; for theſe will counſel you to take part with your Eaſe, and ſeduce you to reject even the fitteſt means of keeping your Reſolutions, when they become difficult and unpleaſing. And therefore as you reſolve upon the *end*, ſo you muſt alſo upon the way thither, though never ſo irkſom to the Fleſh; conſidering that even the recovery of bodily health ſeldom is procured, without the uſe of diſguſtful Medicines.

XLVII. And as you are thus to reſolve upon the uſe of the likelieſt means to further and compleat your holy Purpoſes, ſo likewiſe to avoid all things that may divert and hinder them. And amongſt the fatal Impediments of your *religious*

Intentions, all things are to be reckon'd which any way lead, tempt, and envite to ſin. And you may here do wiſely to call to mind, by what occaſions, and with what Baits you have been, and ſtill are apt to be drawn away and enticed; to the end you may with greater vigilance and courage avoid and reſiſt them. For common Prudence will teach you to ſtrengthen the *Fence* where the Beaſt uſeth to break in; and to re-enforce that *Avenue*, where the Enemy is wont to make and prevail in his Attack.

XLVIII. The laſt thing I ſhall mention concerning your religious Reſolutions, is their ſpeedy execution; for delay therein has ever been thought dangerous, as having a Throat wide enough to ſwallow the biggeſt Opportunity. And you cannot be ſafe, till you practiſe what you purpoſe: For ſeeing your Life continually walks (to and fro) in a breath, and that you have no warrant of being able to do that the next hour, which this you neglect and put off; this throughly concludes for the preſent doing of what you purpoſe. And if holy Reſolutions might ſafely be delay'd, yet they can be delay'd no longer than your coming to the Sacrament, becauſe you cannot ſafely approach that Ordinance, without

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ſtedfaſtly purpoſing to lead a *new Life*: For till you are a new Creature, or begin to lead a *new Life*, you are, in ſenſe of Scripture, *dead*: And how abſurd a thing is it to put Bread and Wine into a dead Man's mouth, none ſo ſtupid as not to imagine. You may indeed naturally eat and drink the *Bread* and *Wine*, receive into your Stomach the Elements of the Sacrament; but if you live in the liking, much more in the commiſſion, of any thing you know to be ſin, you can receive no more ſpiritual nouriſhment in the Sacrament, than a dead Carcaſs at the *beſt Entertainment*.

XLIX. And this is another Conſideration that lays upon you a neceſſity preſently to renounce your Sins, to give them a Bill of Divorce, and to withdraw from them all degrees of Kindneſs and Reſpect: For without this, you can be in no fit diſpoſition to be married to Chriſt, and to embrace all the Graces flowing from him. In ſhort, that Reſolution which I call a branch of Repentance, and which is indiſpenſible required of you when you come to the Lord's Table, is made up of theſe two things: *Firſt*, Renouncing of all Sin. *Secondly*, Embracing of all Chriſtian Vertues. The firſt without the ſecond, is but ſweeping

the Houſe without furniſhing it: And therefore when you have cleanſed your Soul of the naſtineſs and dirt of Sin, you are not to let it lie empty, but to furniſh it with all thoſe Graces commanded you in the Goſpel, ſuch eſpecially as are required in every one coming to the Supper of the Lord. And thoſe are chiefly three; namely, *Faith*, *Charity*, and *Devotion*.

L. The neceſſity of Faith is expreſly taught you by *your* firſt Catechiſm; where it ſaith, *That a lively Faith in God's Mercies through Chriſt*, is required of every Communicant: And that *the Body and Blood of Chriſt are verily and indeed taken and received by the Faithful in the Lord's Supper*. For it is by Faith that you there look upon him, whom God hath ſet forth to be the Propitiation for your Sins, even Jeſus Chriſt, *the Lamb of God that taketh away the Sins of the World*, Rom. 3. 25. John 1. 29. You eaſily perceive the neceſſity of *Faith*, when you mind that in receiving the Holy Sacrament, you are to believe that Jeſus is the true Seed of the Woman, which was promiſed in the beginning, and was ſent in the fulneſs of time, that in him all the Nations of the Earth (if they will) may be bleſſed; he being the Univerſal and Migh-

Mighty Saviour, who both will and can ſave all that come unto him; there being no other in whom Salvation is to be expected. You are likewiſe to believe, That he was crucified, or died an ignominious or curſed death; and that the Merits of his Death are ſufficient to ſave all Sinners; and that all thoſe Merits are convey'd to you in the Sacrament, when it is worthily received.

LI. But as to the clear nature of that Faith now required of you, the Church fairly intimates what it is, when ſhe calls it a *lively Faith in God's Mercy through Chriſt.*

LII. And Faith is ſaid to be *lively*, when it works through Love, ſhewing it ſelf in well-doing; for where Life is, there will be Action. And the Life of Faith, like that of Nature, will ſhew it ſelf in the Heart, Tongue, and Hands. In the firſt, by *ſincereneſs of Devotion* and *holy Thoughts.* In the ſecond, by wholſome and gracious *Communication:* And in the laſt, by Works of Juſtice and Charity.

LIII. The Object of this lively Faith, is *God's Mercy*; upon which it reflects, as the Fountain whence the Scriptures have proceeded; in which God's Covenant for Man's Redemption, is eſtabliſhed;

and his Promiſes to believing penitent Sinners, are contained. And if you ſhall enquire into the reaſon of all this, you will find that nothing but his meer Mercy moved God to make known his *Will*; and in the Holy Scriptures to reveal the Means of Salvation, and make the way to Heaven plain and eaſie. It was only to ſhew the great love wherewith he loved you, and the exceeding Riches of his Grace, that prevailed with God to be thus kind unto you.

LIV. But all this is *through Chriſt*; he is the Conduit of all theſe Bleſſings, being of God made unto all Believers, *Wiſdom, Righteouſneſs, Sanctification, Redemption.* He is the Author of all true Knowledge, the cauſe of your Juſtification, your Sanctification, and will be alſo of your *Deliverance* and reſcue from all Calamities that you are ſubject to in this Life, and at laſt from Death it ſelf, by raiſing you again, 1 *Cor.* 1. 30. And as by a Voice from Heaven God declared with ſolemnity, That he was well-pleaſed with Chriſt; ſo he hath likewiſe declared, That he is well-pleaſed with Believers only for his ſake. By Chriſt you are predeſtinated, adopted, accepted, and pardon'd, and ſhall be glorified. So that in your own Perſon you may ſpeak as the Apoſtle

Apoſtle did in the Name of all Chriſtians, *Epheſ.* 1. 3, 4, 5, *&c. Bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath bleſſed me with all ſpiritual Bleſſings in heavenly things in Chriſt; according as he hath choſen me in him, that I ſhould be holy, and without blame before him in love.*

LV. *In whom I have Redemption through his Blood, the Forgiveneſs of Sins, according to the riches of his Grace,* &c.

It is impoſſible in any Duty, without Faith, to pleaſe God, or to be accepted of him; becauſe whatſoever is not of Faith, is Sin. But in the matter of the Holy Sacrament, Faith hath a more appropriate Office; for by it, as by a Hand, Mouth, and Stomach, you receive, eat, and digeſt the ſpiritual Food and heavenly Suſtenance, by which your Soul is nouriſhed to eternal Life. And in the Senſe of the Spirit, to eat and drink the Body and Blood of Chriſt, is properly to believe on him in the Sacrament; which doth not only repreſent unto you the manner of Chriſt's Death, and inviſible Actions ſet before you what he ſuffered on the Croſs: Nor doth the Sacrament only convey unto you that Grace which flows from Chriſt's Death; but it doth ſeal and confirm unto every worthy Communicant all the Benefits of Chriſt's Paſ-

ſion. For God, to magnifie his Mercy and Goodneſs towards Believers, was not content to give them only a general Offer of his Promiſes in Chriſt; but thought fit to ſeal them to every particular penitent Chriſtian, and in the Sacrament actually to deliver him them. Faith apprehending and applying the Benefits of Chriſt, which are all comprized in the *Forgiveneſs of Sins*, and Salvation; the ſum of all the Happineſs of this World, and of that which is to come.

LVI. And having tried and found your Faith toward God to be ſuch, as he has promiſed not to be diſpleaſed with; your next Buſineſs is to examine your Charity toward your Neighbour; for it is required of them who come to the Lord's Supper, *to be in Charity with all Men. If thou bringeſt thy Gift to the Altar, and there remembreſt that thy Brother hath ought againſt thee, leave there thy Gift before the Altar, and go thy way; firſt be reconciled to thy Brother, and then come and offer thy Gift.* This was our Saviour's advice to the *Jews*, and may thus be tranſlated to your ſelf and every Chriſtian: If at *any time you are* coming to the Lord's Table, and there call to mind that you have done any Man any *Injury*, do you repair firſt to that Perſon whom you have

have injured, uſe means to reconcile him to you, repair the wrong; and if you cannot, let him know your willingneſs, and requeſt his Pardon; and having done thus, return to compleat your Intention, and receive the Sacrament in teſtimony of your Peace with God and your Neighbour. This reconcilement with your Brethren, is abſolutely neceſſary, not only to make your participation of the Sacrament, but all other Performances acceptable to God. And you ſee it conſiſts in a confeſſion of your Wrong, and repairing it; it being reaſonable, that in order to obtain his pardon whom you have injured, you acknowledge your fault to him, and to the utmoſt of your ability make him amends.

LVII. And as to this Charity here ſpoken of, the very Elements of the Lord's Supper figure and enforce it. For the many Grains made up into one Loaf, and the many Grapes preſſed into one Cup, ſignifie, how we being many, are made one Bread and one Body. And nothing can make all Chriſtians to be *affectionately* one, but Charity; or myſtically and ſpiritually one, except Charity, the Bond of Peace and Union. And this is that heavenly Temper of Mind, to which Chriſtians are obliged, upon the

account of the nearneſs of that relation which is amongſt them: For they have all but one *Father*, one *Saviour*, one *Sanctifier*; they all profeſs one *Faith*, have all received one and the ſame Baptiſm, and all expect one and the ſame Inheritance. But if in ſpight of all this you trample Charity under Foot, and inſtead of being reconciled to your Neighbour, you malice and hate him; you are no more fit for the Sacrament than a Murderer: For ſuch are all thoſe who hate their fellow-Chriſtians; according to St. *John*, in the third and fourth Chapters of his Firſt Epiſtle.

LVIII. And as Charity binds you to ſeek to be reconciled to thoſe whom you have injured, and to obtain their Pardon; ſo it likewiſe engageth you to forgive thoſe by whom you have been wrong'd. And indeed the forgiving others their Treſpaſſes, is the condition of obtaining the forgiveneſs of your own: For if you forgive Men their Treſpaſſes, your heavenly Father will forgive you; but if you forgive not Men their Treſpaſſes, neither will your Father forgive your Treſpaſſes. This was our Saviour's own *Doctrine* (*Mat.* 18. from *verſ.* 23. to the end) and alſo his *Practice*, when he pray'd for the forgiveneſs of his *Crucifiers*, and that at a time

time too, when his own moſt grievous Agonies and Pains might juſtly have diverted all reſpect to others, eſpecially to thoſe who were then actually putting him to death. How diſmal then is your Condition, if inſtead of having your Heart repleniſhed with Charity, it be full of Malice! If inſtead of obeying the Doctrine, and following the Example of Chriſt, you act quite contrary! If you find your Breaſt barren of this Kindneſs to your fellow-Chriſtians, pretend not to any real reſpect to the bleſſed *Author* of that *Name*. For *if a Man ſay, I love God, and hateth his Brother, he is a Lyar: For he that loveth not his Brother, whom he hath ſeen, how can he love God whom he never ſaw?* 1 Joh. 4. 20. You never beheld God with any Eye but that of *Faith*; and therefore could never have opportunity (if he needed it) to ſhew any kindneſs to his *Perſon*. So that all you can do to teſtifie you love him, is your Obedience to his Commands; whereof this is the ſum, *That he who loveth God, loves his Brother alſo*, 1 John 4. 21.

LIX. And if this love be without diſſimulation, ſuch as Scripture and common Equity requires at your hands, it will not only appear in a merciful Forgiveneſs of Offenders, but alſo in a liberal

beral relief of the needy. And I mention this latter Act of Charity, becauſe I find that ſomething was ever given to the Corban of the Poor by thoſe who came to the Sacrament. If you conſult the practice of the *Primitive* (the beſt guide for the *Preſent*) Church, you will hardly find that the *Lord's Supper* was ever adminiſtred without an *Offertory*. In *Acts* 2. 45, 46. you have mention made of ſelling Poſſeſſions and Goods, and parting them to all as every Man had need. And that this was done at the ſolemn times of Publick Prayers, and receiving of the Sacrament, there is light enough in the Text to clear it. You read likewiſe of a Command, *That upon the firſt Day of the Week, every Man ſhould lay by him in ſtore, as God hath proſpered him.* The firſt Day of the Week was that we now call *Sunday*, and the Lord's Day, whereon the Lord's Supper was conſtantly received; unto which they never came empty, but according as God had increaſed their Goods, the Communicants gave to the relief of the Poor. And if you look into the ancient Liturgies, you will find them generally taking notice of this Religious Cuſtom. And that this was intended by our own Church,

1 *Cor.* 16. 2.

Church, is concludible from her placing *Texts* to perſuade to this ſort of Charity, and deſiring God to accept our *Alms* and *Oblations* in the Communion-Office. In *Juſtin Martyr*, a Father of the ſecond Age, we read how the Chriſtians brought forth ſome of the good Fruits of the Earth, and offer'd them at God's Table; and the Biſhop, or in his abſence the Preſbyter, received them as an *Abel's Offering*, and bleſſed God for the Fruits of the Seaſon. After the Sacrament was celebrated, there was one Common Table for Rich and Poor, whereat they did eat promiſcuouſly; and what was left was given to thoſe in want. And this I take was the Agape, or Feaſt of Love mention'd by St. *Jude*, and deſcribed by *Tertullian*. (*Apol. c.* 38.) *Apol.* 2.

LX. And in proportion to this Cuſtom, when you come to the Sacrament, you are to beſtow ſomething on the Poor, that you appear not before the Lord empty, and ſerve him of that which coſt you nothing. And tho' you are, as to the quantity of your alms, left at liberty, yet you had beſt to be merciful according to your power. If you have much, give plenteouſly; if you have little, do your diligence gladly to give of that little: For ſo you gather your

your ſelf a good Reward in the day of Neceſſity.

In the Sacrament, by a joint communicating in the ſame Divine Myſteries, you atteſt to the World your being united to Chriſt your Head, and to every true Chriſtian as a fellow-Member of the ſame Body. And as *Faith* unites you to Chriſt, ſo Charity alſo to his Members; and by virtue of theſe two Graces, the Sacrament ſeals the Communion of the Members with the Head, and of the Members one with another. But when you come to the Sacrament with Malice in your Soul, you can have no true Communion with either; but are guilty of the vileſt Hypocriſie, by making profeſſion of that Chriſtian or Brotherly Charity, whereof your Heart is void and empty. In this caſe I referr you once more to the Counſel of our Saviour, St. *Matt.* 5 23,24. where two things appear for your Inſtruction; *viz.* (1.) That though the Gift be already at the Altar, it muſt be left there rather unoffer'd, than be offer'd by one who is not at perfect Peace with his Neighbour. (2.) That he is not to neglect or quite put off the Offering of his Gift, but preſently to remove the occaſion of his not offering it aright.

Tobit 4. 8.

LXI.

LXI. And when you find your Heart duly furniſhed with Faith toward God, and (the proper effect thereof) Charity toward Man, you muſt once more go down into your Soul, to ſee if it have that holy and heavenly temper called *Devotion*; which is a Grace ſo ſutable to the receiving of the Sacrament, that it ſeems to make up the whole *Office*. And if Devotion be not ſo warm and vigorous in your Soul as it ought, and you would have it to be, you muſt enquire into the Impediments thereof, in order to their ſpeedy removal. Now amongſt the fatal Hindrances of Devotion, the Cares of the World are with too great Juſtice chiefly to be reckon'd: For they naturally faſten your Thoughts to the Earth, and ſet your Affections on things below; and are as ſo many depreſſing Weights upon the Soul, which unluckily keep her from thoſe Tranſports of Devotion, by which ſhe would ſoar to Heaven. And therefore upon your coming to the Sacrament, you had need to allow your ſelf ſome time wherein to withdraw from worldly Buſineſs, and to caſt off earthly Thoughts, and by holy Meditation to lift up your Heart unto the *Lord*, and to give your ſelf unto Prayer; which is indeed the principal inſtance of that Devo-

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votion now ſpoken of. And your Prayer muſt at this time be chiefly for *Pardon of by-paſt Sins, for ſtrength againſt them for the future, and that God would grant you all thoſe Graces which he now requires at your hands when you come to the Sacrament.* Be ſure then to be diligent in this Duty; for ſhould your other Endeavours be never ſo vigorous and conſtant, regular and uniform; yet without Prayer for God's Bleſſing and Aſſiſtance, you appear to truſt to your own Arm, and to rely upon your own ſtrength; not conſidering that all your ſufficiency is from God, that he gives you the *Will* and *Power* to do well: And therefore unto him direct your Prayer with Humility, Sincerity, and Zeal, to aſſiſt you with his Spirit, that you may come ſo prepared to the *Holy Table*, as that you may partake of the Benefits there reach'd out to every *worthy Receiver.*

LXII. Thus you ſee with what Graces your Soul muſt be furniſhed when you come to the Communion: And if you find them to be but weak and feeble, and in a low degree, it muſt be your care to quicken and ſtir them up, begging the aſſiſtance of God's Spirit to that end. And you may much quicken your *Faith*, by due meditation on the many gracious

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Promiſes God has been pleaſed to make to the *truly Penitent.* You may likewiſe inſtance your Love to God, by conſidering his manifold Mercies, thoſe eſpecially whoſe remembrance you celebrate in the *Sacrament*, ſum'd up in the Death of his Son for your ſake, even when you, in the Loins of your *Forefathers*, were his Enemy. And this laſt conſideration is both proper and powerful to move you to that Charity we have above treated of. For coming to the Lord's Supper, you are in a more eſpecial manner to follow the Example of Chriſt; firſt, in a perfect forgiveneſs of all that have done you wrong; and next, in manifeſting your Kindneſs to them in all Offices of Chriſtian *Love* and *Friendſhip.* And when you thus labour to ſtir up and increaſe theſe Graces in your Soul, they become her Wedding-Garment, wherein ſhe is fit to appear at this great Feaſt. But if this be wanting, ſhe cannot expect to be otherwiſe entertain'd than an *Intruder.* And what this is, you have it illuſtrated in the Parable of him, who coming to the Marriage without a Wedding-Garment, was caſt out into a place of extream miſery. And though this Judgment may not fall ſuddenly, (nor ſtreight upon your communicating) yet you

you know not how ſoon that he that will come may come; and who may abide the Day of his coming? For who can dwell with everlaſting burning? Who can endure an unquenchable Fire?

Iſa. 33. 14.

LXIII. But if after all your care in the *Duties* already mentioned, you ſtill doubt of your Condition, and ſuſpect the Inſufficiency of your Preparation for ſo holy a *Performance*; if you find, that notwithſtanding your Reſolution and Labour to the contrary, you are ready to fall back into thoſe Sins which you have *confeſſed* and lamented, and abjur'd: Then you muſt confeſs Sorrow, and reſolve afreſh, reſiſt and fight againſt both your Sins and their Occaſions. And if they ſtill return, you muſt ſtill ſtrive they get not the Victory; which be ſure they cannot, while you labour in good earneſt to have them ſubdued and mortified. But if you ſtill find the Law of your Members continually to war, and often to prevail againſt the Law of your Mind, and the Affections to prove too ſtrong for your Reaſon, and that this cauſeth you to be jealous you are not worthy to communicate; Then be pleaſed to conſider,

LXIV. *Firſt*, That the end of your coming to the *Lord's Table*, is not to make pro-

proteſtation of your Righteouſneſs and Perfection, but to ſeek for both in Chriſt; that you now ſeek to be at peace with God, and to have your Sins cleanſed with the Blood of that Spotleſs Holy Lamb, which takes away the Sins of the World.

LXV. You are (*ſecondly*) to look upon the Sacrament as a Medicine and Cordial for ſick and weak Souls; and that our Lord is pleaſed to invite none to his *Supper*, but thoſe who are weary and heavy laden with the burden of their Sins. He calls you, not becauſe of *your Merits*, but of *his Goodneſs*; not that you are a *worthy Gueſt*, but that he is a *gracious Entertainer*. And though you are not prepared according to the Holineſs of the Myſtery, yet God in Chriſt will accept of the good Intentions of your Heart; he will make this bleſſed Sacrament a means to quiet your Conſcience, to increaſe your *Faith*, to enliven your Charity, to amend your Life, and to aſſure you, that you are in the number of thoſe, who at the laſt ſhall be called to the Table of the *Lamb*.

LXVI. You are (*thirdly*) to conſider, that when reconciled and converted unto God, you ſtill remain a Man; and that there is no Repentance ſo great, as

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that it entirely deſtroys all ſin. And therefore in the greateſt aſſurance of your Condition, have always in mind that Advice of the Apoſtle, *Let him that thinks he ſtands, take heed leſt he fall.* And when you find you are fallen, preſently raiſe up your ſelf again by faithful Repentance. The more you are advanced and confirmed in Holineſs, the more you will diſtruſt your ſelf, and be watchful againſt Temptations. After holy Reſolutions and tranſports of Zeal and Devotion, it often happens that Men commit great Sins; becauſe the Conſcience is apt to be leſs wary, as thinking it ſelf ſecure: Like the *Beſieged*, who after a brave Sally, grow negligent; and by contemning the Enemy they have repulſed, are ſurprized through their own careleſneſs. Conſcience may, but Satan can never ſleep, nor fail to take advantage of your Security.

1 *Cor.* 10. 12.

LXVII. Some Sins are quickly felt; like a Scorpion, they leave a ſting behind them, which inevitably would prove mortal, if not ſpeedily cured by Repentance. And there are other Sins which are not ſo ſoon felt, growing upon us unperceived; but they leave a weight upon the Soul, which makes it move ſlowly

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to Piety and Good Works, leſſening the Sentiments of Religion, and withdrawing the Heart from God. You ought therefore often to viſit the ſtate of your Conſcience, and to call your ſelf to an account, to the end you may find out, and cleanſe that filthineſs which ſticks to it, through the Corruption of the World, and your own: For the Conſcience reſembles Iron, that grows canker'd and ruſty, if it be not frequently dreſſed. The unclean Spirit will not dwell in a Man, if the Houſe be not ſwept, that is empty and garniſhed; much leſs will the Spirit of Purity ſtay in the Heart which is not *neat* from the ordure of Iniquity, and furniſhed with Religion. If you then are ſtudious to purge your Heart by Repentance, God will delight to dwell there, and take pleaſure in the Lodging.

LXVIII. And your Repentance muſt return daily, becauſe it will then take your Sins in their freſh circumſtances, and ſo the better correſpond to their Aggravations. It will alſo keep you from running too far in Arrears, which ever makes the payment both difficult and unpleaſant. Above all, your daily repenting will render this Duty eaſie to be perform'd, when you come to the Lord's Table.

LXIX.

LXIX. No Man, ſaith our Church, ought to come to the Holy Communion, but with a full truſt in God's mercy, and with a quiet Conſcience. And if you cannot quiet your Conſcience with thoſe excellent Rules there laid down by the Church, but that you require farther Counſel and Comfort; then ſhe adviſeth you to repair to ſome diſcreet and learned Miniſter of God's holy Word, that you may receive the benefit of Abſolution, together with ghoſtly Counſel and Advice, to the quieting of your Conſcience, and avoiding of all ſcruple and doubtfulneſs.

LXX. And this Advice you have good reaſon to embrace, not only when you come to the Sacrament, but at all other times, when you have any material doubting concerning the ſtate of your Soul: For through a neglect thereof, Time may either cauſe your Doubts to feſter, or, what is worſe, you may be tempted to make uſe of deceitful Remedies, and give up your ſelf to thoſe idle and deſperate courſes, which may not only ſtifle your preſent Doubts, but harden you againſt all doubting for the future.

LXXI. In the reſolution and ſatisfying of your Doubts, both upon your coming to the Sacrament, and at all other times,

I would adviſe you not to become your own Caſuiſt, nor to rely upon your own Judgment: For your Soul, if truly humbled, will be apt to deal ſeverely, and to paſs a very hard Sentence upon its Condition: And if it be not truly humbled, it will be ready to handle your Scruple too ſoftly, and to give too favourable a Conſtruction of your ſtate; and ſo inſtead of ſearching, *skin* over the Wound.

LXXII. Be your Scruples what they will, they ought to be ſatisfied before you come to the Supper of the Lord; or elſe you will plunge your ſelf into more Scruples, by your Negligence to have thoſe ſatisfied which you have already. Beware too you ſuffer not Scruples to keep you from the Sacrament: For if a groundleſs Scruple occaſion your abſence from the *Communion*, then is your abſence alſo groundleſs, and conſequently ſinful. But if your Scruple be material and weighty, you ought to be the more diligent to have it ſatisfied: For though it may indeed juſtly ſtay you from the Sacrament till it be ſatisfied, yet ſo long as you ſuffer it to keep you thence, you deprive your Soul of the Benefits of that heavenly Ordinance. Delay not then to have your Scruples ſolidly ſatisfied by ſome diſcreet Miniſter, to whom you

you are to make your caſe plain, without diſguiſe or reſervation; that the Guide of Souls having a full diſcovery of it, may be the better able to help you to a ſatisfactory Reſolution.

LXXIII. And becauſe *boldneſs* herein may prove as dangerous as *diſtruſt*, the *Confident* have need to adviſe with the holy *Guide* as well as the *Doubting*; and both had beſt to rely upon more equal and impartial Judgments than their own. For Men are generally inclin'd to ſide with a too good Opinion of themſelves, which makes it dangerous to truſt our own Verdict in the great concernment of our Soul, and even neceſſary more than once to conſult with a *Spiritual Guide*; to the end we may receive from him ſuch Directions as may, through God, keep us from ſplitting upon either of thoſe oppoſite Rocks, *too great Confidence*, or *too great Diſtruſt*.

LXXIV. Nor can I imagine ought ſhould render you backward to make known your *Doubts*, unleſs it be an improvident ſurmiſe, that the ripping up of them will diſcover your Nakedneſs, and expoſe you to ſhame with others, and beget a diſcountenance in your ſelf. But there will be no ground left for this ſurmiſe, when it is duly conſider'd, that the

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Perſon to whom you are thus to reveal your ſelf, is a pious and diſcreet Miniſter of God's Word; one who will be as faithful to conceal, as you are to diſcover your Infirmities; and as ready to heal your Sores, as you are to rip them up: One too, who will be ſo far from inſulting over your Weakneſſes, or thinking ill of you for diſcovering them, that he will love and encourage your ingenuous and Chriſtian dealing, and reſtore you in the Spirit of Meekneſs, and help to ſet things at rights between God and your Soul. But ſuppoſe the diſcovery of your Scruples ſhould indeed turn to your *ſhame*, which is the worſt you can fear; yet to abſtain from doing it upon this account, is to betray in you a leſs care of your *Soul* than of your *Body*. For the foulleſt and moſt ſhameful *Diſeaſes* of the Body, you can, without bluſhing, lay open to your Phyſician; And will you then be coy and ſqueamiſh to confeſs the Sickneſs of your Soul? of which your care ought to be infinitely greater than of your Body, as no leſs excelling it, than the heavenly Manna did the Earthen-Pot that contained it. So that neither fear of ſhame, nor any thing elſe, ought to keep you from uſing ſuch means as any way tend to its Salvation.

LXXV. And thus having, with what brevity and plainneſs I was able, run through the ſeveral Duties to be performed at your coming to the Communion, and brought you as it were to the Rails of the Holy Table; before I leave you, I will take the freedom to mind you how you are there to carry your ſelf. Where two things are now required of you; namely, a *Devout frame of Mind*, and a decent geſture of Body.

LXXVI. As to that devout frame of Mind required of you at the time of *receiving*, it chiefly conſiſts in thoughts of your own Unworthineſs of being a Gueſt at ſo Divine a Banquet. And in order to raiſe in, and to humble you under a due ſenſe of this Unworthineſs, call to mind the Sins you have committed ſince you were laſt at the Sacrament; becauſe you are now come again to repeat and renew that Covenant which thereby you have broken.

LXXVII. Be attentive to the Actions of the Miniſter; and when you ſee him breaking the Bread, and pouring out the Wine, meditate, *How Chriſt's Body was broken, and his Blood ſhed upon the Croſs.* And above all, think with your ſelf, that it was your Sins that drove the Nails into his Hands and Feet, and pierced his bleſſed

bleſſed Side with the Spear: That it was your Sins, with the Sins of others, occaſioned all his Sufferings, the Pains of his Body and Soul; and that if he had not ſuffered once upon the Croſs, you had been tormented to *everlaſting Ages*. And upon theſe ſober Thoughts, you will even abhor your ſelf, and with indignation behold your cruel dealing with your gracious Lord. Conſider too, how nothing but the Blood of Chriſt can cleanſe your Sins; and that it doth not, like *Abel*'s, ſpeak for Vengeance, but loudly calls for Mercy upon them who ſpilt it, if they repent and reform; and ſtill draws down Bleſſings upon all who worthily receive it in the Sacrament. Conſider too, how Chriſt by thoſe Sufferings, which are repreſented and commemorated in the Sacrament, has made an Atonement for your Sins, appeaſed the Wrath, and ſatisfied the Juſtice of God, which you have provoked and incenſed againſt your Soul. And this will raiſe up your Hopes, and make you come with an humble and religious Boldneſs to the Communion; being aſſured, God will not only there ſeal unto you, but put you in poſſeſſion of the Benefits of Chriſt's Sufferings; namely, Reconciliation with God, and Pardon of your Sins.

LXXVIII Let your Tongue and Heart join with the Minister in that excellent Prayer wherewith he delivers the *Bread* and *Wine*: *The Body of our Lord Jesus Christ, which was given*, &c. *The Blood of our Lord Jesus Christ, which was shed*, &c. Lift up your Heart unto the Lord. Let your Thoughts be wholly set upon Christ's Death and its Benefits: For the remembrance of Christ's Death, as it was one main end of the *Institution*, so is it of your receiving of the Sacrament. And look not upon the Bread and Wine being *consecrate* and *blessed*, as ordinary things, but as they are after a spiritual manner the *Body* and *Blood* of Christ.

LXXIX. And as these and the like Considerations may serve to render your *Soul devout*, so will they also make your *Body humble*: For though Humility properly belongs to the Heart, yet it cannot be outwardly expressed, but by Gestures of the *Body*. And you are to *manifest* your Reverence at the *Lord's Supper*, by using such Gestues as the Custom of the Place where you receive it account most *decent*, *humble*, and *reverend*. Kneeling is the posture appointed by our National Church, as fittest to signifie your humble and grateful Acknowledgments of the Benefits of Christ therein sealed to every wor-

worthy Receiver; and for the avoiding of ſuch profanation and diſorder in the Holy Communion, as might otherwiſe enſue.

LXXX. If you look to the firſt *Inſtitution* of the Sacrament, you will find Chriſt employing therein ſuch a ſingular Care, that nothing low or mean appears about it. And in all times, where *Schiſm* and *Faction* were excluded, nothing but Solemnity and expreſſions of greateſt Reverence appear'd at the receiving it. But to proceed:

LXXXI. Beſides Humility and Reverence, there is required of them who come to the Lord's Supper, *a thankful remembrance of Chriſt's Death.* And this you cannot want, when you reflect upon what he ſuffered for you, both in Credit and Body, when he underwent the moſt painful and ignominious ſort of dying; and in thoſe ſharp and fearful Agonies of his Soul, which forced him to cry out, *His God had forſaken him.* And ſeeing all this was to ſave *you* from periſhing, this muſt needs awaken you to an holy Ambition of making your Thankfulneſs, if poſſible, as unſpeakable as his Sufferings. And how can you but praiſe and magnifie his Goodneſs, who hath redeemed you at ſo dear a rate

eſpecially when you come to the Sacrament to make ſolemn Commemoration of God's Mercies, in ſending his Son to die for you, and appointing the Sacrament to be a continual *Pledge* of your Thankfulneſs for the ſame. With Angels therefore, and Arch-Angels, and all the Company of Heaven, laud and magnifie his Glorious Name, praiſing him, and ſaying, *Holy, holy, holy, Lord God of Hoſts, Heaven and Earth are full of thy Glory: Glory be to thee, O Lord moſt High.* Thankſgiving or praiſing of God, was the devout practice of the firſt Chriſtians at the receiving of the *Lord's Supper*, *Acts* 2.46,47. And in after-Ages Thankſgiving was thought ſo neceſſary at its Celebration, that the Sacrament it ſelf thence got the name of *Euchariſt*: A Word, though it be not found in Scripture in this ſence, yet *Caſaubon* doubts not but it was derived from the time of the Apoſtles. *Excerit.* 16. *ad Annal. Baron. cap.* 33.

LXXXII. No Man can expreſs greater Love to his deareſt Friends than to adventure to die for them: And yet Chriſt's Love was of a higher degree; for he died for you when you were his Enemy; and that Death too which was all full of reproach and pain, *John* 15. 13. And this Love

Love of Chriſt obligeth you to love him again; and if not, you come ſhort of the Publicans (whom the *Jews* eſteemed the worſt ſort of Men) for even they love thoſe that love them. St. *Matt.* 5. 46. And if your love to Chriſt be without diſſimulation, it will admit of no Rival, nor hold any intelligence with his Enemies; but you will be glad of the happy occaſion (you now have at the Sacrament) of ſacrificing all vile Affections, and mortifying every Luſt; as the beſt Teſtimony of your own Love, and requital of his, who delivered himſelf unto death, to redeem you from all iniquity and vicious living, and to oblige you to advance toward the higheſt pitch of all Vertue. And when your love to Chriſt is in ſome due meaſure proportionable to his love to you, it will make you (with St. *Paul*) ready not to be bound only, but alſo to die for his Name, when his Command ſhall bring you to ſuch an expreſſion of your Obedience.

LXXXIII. And the few things now mentioned, may, through God, help you to ſuch a pious government of your ſelf at the time of *receiving* the Sacrament, as may make it turn to your great and endleſs Comfort. What now remains to finiſh theſe abrupt, but well-intended

Meditations, reſpects your deportment after you have been at the Communion.

LXXXIV. And *firſt*, being that at the Sacrament your Covenant is renewed; give all diligence not to break it for the future; becauſe this will make all you have done, to little purpoſe: For he (ſaith *Ben Sirach*) that waſheth himſelf after the touching of a dead Body, if he touch it again, what availeth his waſhing? So it is with a Man that faſteth for his Sins, and goeth again and doth the ſame: Who will hear his Prayer? or what doth his Humbling profit him, *Eccleſiaſticus* 34. 25, 26. An impious falling back into your former Vices, is ſignified by a *Dog* and *Swine*, two Creatures held to be ſo profane and unclean, that the *Jews* were neither to offer them in Sacrifice, nor to eat them; and both are proverbially obſerved for this quality: That the Dog licks up what he has vomited; and the Swine, though never ſo clean waſhed, takes pleaſure to tumble again in the next Mire it comes to.

LXXXV. Thoſe who after their Converſion to the *Chriſtian Faith*, did again return to the Sins of their former unconverted Life, they made their Chriſtian Heatheniſm worſe than their bare Heatheniſm

thenisin was at first. So that it had been more for the advantage of such, never to have been taught the Doctrine of Christ and Christian Practice, than when they had been taught and undertaken to obey it, to fall back again into their heathen and vicious Courses, 2 *Pet.* 2. 20, 21. And you know what happened to the Man in St. *Matt.* 12. 43. who (after the evil Guests were cast out of his Soul) kept it empty of those that were good: Which is easily applicable to all those who wilfully and knowingly run again to those evil ways which at their coming to the Sacrament they pretend to repent of and abandon.

LXXXVI. *Secondly*, Keep continually in your mind all those *Resolutions* that you now put on, to the end you may have them always ready to oppose against the things that would tempt you to break them, and to relapse into the Evils you have taken leave of. And it will be seasonable, that you here think with your self, with what face you can commit that Sin which you but now have solemnly vowed against. Think too, what an affront you offer unto God, in breaking that League of Friendship you enter'd into with him at the Sacrament. Think likewise, that if to keep God's favour

be your only happineſs and ſafety, then to loſe it will prove your extreameſt danger and miſery. And then finiſh your other Thoughts herein with this: *That every Sin you wilfully commit, after your being at the Sacrament, breaks that Covenant you there renewed; and may juſtly make God, of your beſt Friend, become your ſoreſt Enemy. And if God be once againſt you, no matter who is on your ſide.*

LXXXVII. *Thirdly*, Conſider how that to fall back willingly into your old Iniquities, as it ſets God againſt you, ſo it likewiſe makes your own Conſcience flie in your face; and to upbraid, arraign, accuſe, condemn, and puniſh you for breaking Covenant with him. And it doth not only fill you with preſent Pain and Agony, but alſo with a fearful Expectation of *Wrath to come.* For what can you expect but extream miſery, when you break League with him who is a *conſuming Fire*, and who will render Indignation, Wrath, Tribulation, and Anguiſh to every Soul that thus doth evil? *Rom.* 2. 9. Theſe are the Conſiderations whereby you may confront all Enticements to break the *Covenant* you have *renewed.* And when you maturely look into the nature and deſign of Temptations, you will find the moſt *taking* to be but

but as ſo many Cheats, which, under the Viſor of ſome *Delight* or *Profit*, would rob you of your Integrity, and betray you to Enmity both with God and your ſelf. And therefore when you entertain any Temptation to Sin, you do as wiſely as he who takes thoſe into his Houſe, whom he knows are come on purpoſe to ſpoil him of what he eſteems moſt precious.

LXXXVIII. Some have drunk in ſuch a prepoſterous Opinion of God's long-ſuffering, that inſtead of being led thereby unto Repentance, as God would have them, they are carried on unto a horrid preſumptuous offending. But no Wickedneſs can be greater, nor Ingratitude more provoking, than to ſin againſt God, becauſe he is long ſuffering: And yet this is ſuch common Logick, and of ſo great Antiquity, that *Solomon* obſerved it, *Eccleſiaſticus* 8. 11. But to ſin upon hopes, or rather preſumption of finding Mercy, and to break your Covenant with God afreſh, becauſe you have done ſo, and yet he has ſpared you, is ſo abſurd, vile, and diſingenious a way of arguing, that it carries with it its own Confutation. Why ſhould you not rather conclude, that God will forbear your breach of Covenant no longer, becauſe he has forborn it ſo long already?

LXXXIX.

LXXXIX. *Fourthly*, The laſt part of your Baptiſmal Vow, binds you to keep God's holy Will and Commandments, and walk in the ſame all the days of your Life. And as to the breach hereof, it matters not whether it be at the Morning, Noon, or Evening of your Life; ſooner or later makes no difference in the neglect of that, which you are bound to do continually. It may indeed add to your reproach, to break that Vow at laſt, which you have kept ſo long: For this ſpeaks it your want of Will, and not of Power; and that it was not your Weakneſs, but ſomething elſe, that moved you to leave the Road, wherein you had walked ſo long a time with eaſe and ſafety.

XC. Uſe makes hard things eaſie: The chief, if not only difficulty in Holineſs, is want of practice, and a being accuſtom'd to the contrary. The ways of God's Commandments neither waſte the Spirits, nor gall the Feet of thoſe who uſe conſtantly to walk in them. Let the like ſerious and holy Thoughts poſſeſs your Soul for the future, that you have the day of receiving; and continue to co-operate with that Grace God gives you at the Sacrament, and I ſee not why your whole Life may not be all of the ſame piece, and your Converſation continue

tinue as vertuous and well-govern'd after, as it was at the time you came to the holy Communion: From which I will no longer ſtay you, than with this *hearty Wiſh*, That when you come thither to renew your Covenant in Vows and Purpoſes of better Obedience, God *may* vouchſafe to aſſiſt you with his Grace, and *to ſtrengthen you with his Power, that you may pay the Vows you then make unto Him; and that by vertue of the heavenly Nouriſhment you there receive, you may grow up in Grace and Holineſs, till at laſt, you come to be a perfect Man in Chriſt.* Amen.

THE

THE *Communicant's Assistant*: BEING A COLLECTION OF DEVOTIONS To that Purpose.

A Prayer before Communicating.

WHY should I, O God, who by innumerable ways have offended thee, why should I dare to come to thy Table, which none ought to approach but obedient Children, and faithful Servants! But seeing thy fatherly Goodness this day

day does envite me to receive the blessed Pledges of my Peace and Reconciliation with thee; and seeing thy well-beloved Son, whose Death I now with all Thankfulness commemorate, doth call unto him those, and only those, who travail and are heavy laden; to whom the remembrance of their Sins is grievous, and the burthen of them is intolerable. Finding my self in this number, I know thou wilt not reject me. Raise, O raise up my Heart and Spirit unto thee; strengthen my Faith, and help my Infirmities. Grant me power to perform and to persevere in all those good things thou now requirest at my hands; and grant that the whole course of my Life may be answerable to the present Purposes of my Heart; and bring me at last to the enjoyment of those Blessings which at this thy holy Table thou art pleased to propound unto me. *Amen.*

O My God, raiſe up my Thoughts unto thee; increaſe my Faith, Hope, and Charity; warm my Heart with the Divine Fire of thy Love, purifie my Conſcience with the Spirit of Sanctification. Grant this Day I may with full Affiance in thee receive the Pledges of thy Goodneſs, and the Seals of that Covenant, which thou haſt graciouſly contracted with me by the Mediation of thy Son my Saviour.

O My God, ſave and deliver me from all my Offences, and at the end of my Life receive me into thy Heavenly Kingdom, to the accompliſhment of all thoſe things which are repreſented at thy holy Table: Let my future Converſation be as one of thy Sheep, living in thy Church an Example of Peaceableneſs, Charity, Humility, Patience, and Juſtice. Give me a firm Reliance upon thy Promiſes,

miſes, a holy Zeal for thy Worſhip, and a ſincere Obedience to all thy Commands. Fill my Heart with ſpiritual Joy, keep me from the immoderate Cares of the World, and among all Diſquiets here, give me that Peace which the World can neither give nor take away from me.

For Forgiveneſs of Sins.

FOrgive me my Sins, O Lord, forgive me the Sins of my Youth, and the Sins of mine Age, the Sins of my Soul, and the Sins of my Body, my ſecret and my whiſpering Sins, my preſumptuous and my crying Sins, the Sins that I have done to pleaſe my ſelf, and the Sins that I have done to pleaſe others. Forgive me my wanton and idle Sins, forgive me my ſerious and deliberate Sins; forgive me thoſe Sins I know, and thoſe Sins which I know not; the Sins which I have ſtriven

ſtriven ſo long to hide from others, that at laſt they are even hid from mine own Memory: Forgive them, O Lord, forgive them all, and of thy great Goodneſs let me be abſolved from all mine Offences. *Amen.*

PRAYERS

PRAYERS
FOR THE
Several Things required of thoſe who come to the Lord's Supper.

1. *To repent them truly of their former Sins.*

A Prayer for true Repentance.

TO thee, O God, all Hearts are open, all Deſires known, and from thee no Secrets are hid; ſo that if I would, I cannot conceal my Sins from thee. And now that I confeſs my Sins unto thee, it is not to inform thy infinite Knowledge, but to obey thy gracious Pleaſure; and to make me capable of that Forgiveneſs promiſed to all who confeſs their Sins. With a ſorrowful Heart therefore I confeſs my Sins unto

unto thee; I accuſe my ſelf here before thee of innumerable wicked Thoughts and Deſires, which I have conceived, formed, and ſoſtered in my Heart; of infinite, corrupt, and evil Words that I have utter'd with my Tongue, of many naughty and ungodly Deeds, which I have wrought with my Hands, by all which I have provoked moſt juſtly thy Wrath and Indignation againſt me; but it is thy Nature and Property always to have Mercy, and to forgive the Sins of them that are penitent. Grant me therefore, holy Father, the Grace of true Repentance; create in me a clean Heart, O God, and renew a right Spirit within me: Grant I may truly lament my Sins, whoſe burden is intolerable, and whoſe remembrance is ſo grievous unto me. And for the future enable me to ceaſe from evil, and learn to do well; to caſt away the Works of Darkneſs, and to put on the Armour of Light: And to bring forth fruits of Repentance

tance in amendment of Life, to the Praise and Glory of thy Grace in Jesus Christ my blessed Redeemer.

2. *Stedfastly purposing to lead a new Life.*

A Prayer for Perseverance in Good Purposes.

GRant, O God, that I may bring the good Purposes with which this day I come to thy holy Table, grant I may bring them to good effect; I know I am light and unconstant, turn'd with every blast, diverted by every allurement, and ready to yield to every Temptation: But do thou, O God, who art the same yesterday, to day, and for ever, do thou graciously impart some of thy Unchangeableness to establish my Understanding in Truth, and to keep it from the Snares of all seducing Spirits, that I may not be led away with the Errours of those who are cunning to deceive. Fix my irresolute

lute and wavering Will, and cause it faithfully to adhere unto that which is good; let neither the Flatteries of the World, nor of my own Heart, so far work upon my Affections, as to draw me from that entire Obedience which I resolve from this day forward to yield unto thy Word. But grant that I may continue stedfast, immovable, always abounding in the Work of the Lord, and by patient continuing in well-doing, seek for, and in the end obtain eternal Life. Suffer not my own Weakness, nor the number or strength of Temptations, to turn me from that holy course upon which I have now resolved to enter. But grant that I may ever hereafter serve and please thee in newness of Life, to the Honour and Glory of thy Name, through Jesus Christ. *Amen.*

3. *To*

3. *To have a lively Faith in God's Mercy through Christ.*

A Prayer for the same.

SEeing, O God, that it is impossible without Faith to please thee, and that whatever I do without *Faith*, is Sin; Pour into my Heart this most excellent Grace of *Faith*, for it is thy Gift, and not my procurement. Let thy Spirit work in my Heart such a *Faith* as may be acceptable in thy sight, and which at this time may be as a Hand to receive, a Mouth to eat, and a Stomach to digest and turn the Elements of this blessed Sacrament into the Food and Nourishment of my Soul.

O let me not rest in a dead ineffectual *Faith*, but grant it may be such as may shew it self in good Works, enabling me to overcome the World, and to conform to the Image on that Christ on whom I be-

believe; that so at the last I may receive the end of my *Faith*, even the Salvation of my Soul, by the same Jesus Christ. *Amen.*

4. *With a thankful Remembrance of his Death.*

THOU, O God, expectest no other return for all thy Mercies but Praise and Thanksgiving; let me, O Lord, never defraud thee of that so easie Tribute, but let my Heart be ever filled with the Sense, and my Mouth with the Acknowledgment of thy Mercies. It is a joyful and pleasant thing to be thankful; O suffer me not, I beseech thee, to lose my part in that Divine Pleasure, especially grant that with humble and sincere Devotion, I may now and after, with all imaginable Thankfulness, celebrate the Memorial which thy Son hath commanded to be made in remembrance of his most blessed *Passion* and *Sacrifice*; That by the Power thereof, now represented be-

fore thy Divine Majesty, I, and all thy whole Church, may obtain remission of our Sins, and be made Partakers of all other Benefits of his most precious Death and Passion. Grant that as often as thou vouchsafest me this Blessing, so often I may thankfully receive it, and with an affectionate and devout Heart, offer up Thanks to thee for the same. And grant that I may not only with my Lips, but with my Life shew forth thy Praise, by consecrating my self to thy Service, and walking in Righteousness and Holiness before thee all the days of my Life. *Amen.*

5. *And to be in Charity with all Men.*

A Prayer for the same.

O Merciful Lord, who hast made of one Blood, and redeem'd by one Ransome all Nations of Men, let me never harden my Bowels against any that partake of the same Nature and

andRedemption with me, but grant me an un verſal Charity toward all Men. Give me, O thou Father of Compaſſions, ſuch a Tenderneſs of Heart, that I may be deeply affected with all the Miſeries and Calamities, outward or inward of my Brethren, and diligently employ all my Abilities for their Succour and Relief. Let thy Spirit of Love enter and dwell in my Heart, and caſt out thence Malice, Envy, Hatred, and all Uncharitableneſs; make me ſeek not to pleaſe my ſelf, but my Neighbour, for his good to Edification, even as Chriſt pleaſed not himſelf. Thou haſt taught me, O Lord, that all my Doings without Charity are nothing worth, pour into my Heart that moſt excellent Gift of Charity; without which, whoſoever liveth is counted dead before thee. Grant this for thine only Son Jeſus Chriſt's ſake. *Amen.*

A SHORT OFFICE OF *Private Devotions*,

To be uſed,

1. Before. 2. At; and, 3. After the Receiving of the Bleſſed Sacrament.

1. Before Receiving.

When you enter into the Church.

I.

LOrd, I have loved the Habitation of thine Houſe, and the place where thine Honour dwelleth.

II.

I will waſh mine Hands in Innocency, O Lord, and ſo will I go to thine Altar.

When

When you are kneeling before the Communion-Table.

I.

THou art worthy, O Lord, to receive Glory, and Honour, and Power, for thou hast created all things, and for thy Will's sake they are and were created.

II.

Blessing, and Glory, and Wisdom, and Thanks, and Honour, and Power, and Might, be unto our God for evermore. *Amen.*

III.

Holy, holy, holy, Lord God Almighty, which was, and is, and is to come, receive my Prayer.

I.

ALmighty Lord, who hast of thine infinite Mercy vouchsafed to ordain this dreadful Sacrament for a perpetual memory of that blessed Sacrifice, which once thou madest for us upon the Cross; grant me with such diligent remembrance, and such

due reverence, to assist at the holy Celebration of so heavenly and wonderful a Mystery, that I may be made worthy of thy Grace to obtain the Virtue and Fruits of the same, with all the Benefits of thy precious Death and Passion, even the remission of all my Sins, and the fulness of all thy Graces; which I beg for thy only Merits, who art my only Saviour, God from everlasting, World without end. *Amen.*

II.

O Lord, our heavenly Father, Almighty and everlasting God, regard, I beseech thee, the Devotion of thy humble Servant, who does now celebrate the memorial which thy Son our Saviour hath commanded to be made in remembrance of his most blessed Passion and Sacrifice; that by the Merits and Power thereof, I, and all thy whole Church, may obtain remission of our Sins, and be made Partakers of all other the Benefits of his most precious Death and Passion,

Paſſion, together with his mighty Reſurrection from the Earth, and his glorious Aſcenſion into Heaven, who liveth and reigneth with thee and the Holy Ghoſt, ever one God, World without end. *Amen.*

III.

BE pleaſed, O God, to accept this our bounden Duty and Service, and vouchſafe that the Prayers and Supplications, together with the remembrance of Chriſt's Paſſion which we now offer up unto thee, may be received into thy heavenly Tabernacle, and that thou not weighing our own Merits, but looking upon the bleſſed Sacrifice of our Saviour, which was once fully and perfectly made for us all, may'ſt pardon our Offences, and repleniſh us with thy Grace and heavenly Benediction, through the ſame Jeſus Chriſt our Lord.

Devout

Devout Thoughts immediately before the receiving of the bleſſed Sacrament.

I. I Will go to the Altar of God, even to the God of my Joy and Gladneſs.

II. I will offer Thankſgiving unto my God, and pay my Vows unto the moſt Higheſt.

III. O Lamb of God that takeſt away the Sins of the World, have mercy upon me.

IV. O Lamb of God that takeſt away the Sins of the World, grant me thy Peace.

V. Grant me, gracious Lord, ſo to eat the Fleſh of thy dear Son, and to drink his Blood, that my ſinful Body may be made clean by his Body, and my Soul waſhed through his moſt precious Blood.

At the Receiving of the Bread.

LOrd, I am not worthy that thou ſhouldſt come under my Roof, but ſpeak the Word, and my Soul ſhall be healed. *Ad-*

Adding with the Prieſt.

THE Body of our Lord Jeſus Chriſt, which was given for me, preſerve my Body and Soul unto everlaſting Life. *Amen.*

At the Receiving of the Cup.

WHat Reward ſhall I give unto the Lord, for all the Benefits that he hath done unto me? I will take the Cup of Salvation, and call upon the Name of the Lord.

Adding with the Prieſt.

THE Blood of our Lord Jeſus Chriſt which was ſhed for me, preſerve my Body and Soul unto everlaſting Life. *Amen.*

Immediately after your Receiving of the Sacrament, ſay,

OH my God, thou art true and holy: Oh my Soul, thou art bleſſed and happy.

Oh the depth of the Wiſdom and Knowledge of God! how incomprehenſible are his Judgments, and his Ways paſt finding out! Praiſe

Praise the Lord, O my Soul, and all that is within me praise his holy Name; which saveth thy Life from Destruction, and feedeth thee with the Bread of Heaven.

Glory be to God on high, and in Earth Peace, Good-will towards Men. I praise thee, I worship thee, O Lord, and I magnifie thy Name for ever; who hast vouchsafed to fill my Soul with Gladness, and to feed me with the heavenly Mysteries of Christ's sacred Body and Blood. I humbly beseech thee, that from henceforth I may walk in all good Works, and serve thee in holiness and pureness of Living, to the Honour of thy Name. *Amen.*

Meditations whilst others are Communicating.

HAppy are those Servants, whom when their Lord cometh, he shall find thus doing.

Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you? If any one defile

file the Temple of God, him will God destroy.

Behold thou art made whole, sin no more, lest a worse thing happen unto thee.

Be ye Followers of God, as dear Children, and walk in love, even as Christ loved us, and gave himself an Offering and a Sacrifice of a sweet savour unto God for us.

As you go from before the Communion-Table, this Doxology.

TO thee, O King eternal, the immortal, invisible, and only wise God, be all Honour and Glory now and for evermore. *Amen.*

A Thangksgiving after Receiving of the Communion, to be said at home.

THou, O my God, hast comforted my Soul, thou hast strengthned and refreshed me with thy Blessings, and rejoyced my Heart with the Tokens of thy Love. O how sweet are thy Comforts, how ravishing

ing are the Effects of thy Goodness toward them that fear thee! Wonderful vouchsafement! Thou hast treated a vile wretched Sinner at thy own Table, and fed me with the Bread that came down from Heaven. Wherein am I better than those to whom thou dost not grant this Favour? It is not, it is not for my Merits, but because thou wilt be glorified in doing good to the most unworthy; thou hast this day made me a happy Example of this thy free Grace and Bounty. Vouchsafe me this Favour also, O my God, that through the whole course of my Life I may give thee Praise and Glory; and that the due sense of thy Mercies may make me unfeignedly thankful; and that my thankfulness may appear in my care to walk before thee in Holiness, Sobriety, and Righteousness, all the days of my Life. *Amen.*

FINIS.